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WHAT IS

Yellow Fever?

By AUGUST BUESING.

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WHAT IS

YELLOW FEVER?

ITS

Origin, Prevention and Remedy,

WHETHER IT IS CONTAGIOUS.

BY

AUGUST BUESING.

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PREFACE.

KIND READER: For the love of mankind, and for the benefit of the human race, I have written a few lines considering that dreadful disease—the Yellow Fever—in the hope that, if they are of no value to the reader, they will, at least do no harm.

Health is our capital and our highest earthly interest. Once destroyed, health cannot be restored again to its natural state. If health could be restored again, it might be possible to restore the ashes of a tree to its natural state and that cannot be done; it is impossible. It is absurd for us to believe in that which is impossible.

I would beg the reader to take an interest in this little book, and endeavor to draw the attention of other people towards it, as I am positive that it will result in great good to all who may read it carefully.

Yours truly,

AUGUST BUESING, Author.

PRAYER.

Almighty Father, We pray of Thee, forever to see that we do the very best. O, give us wisdom and truth; make our hearts as white as snow; let us resolve with all our hearts, with all our power, to be relieved of stains and sins. We pray of Thee for health, long life, peace, liberty and happiness.

ANSWER.

Seek, and ye shall find; knock, and it shall be opened unto you; for he that seeketh findeth, and to him that knocketh, it shall be opened.

Blessed are they which do hunger and thirst after righteousness, for they shall be filled; blessed are the pure in heart, for they shall see God.

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THE ORIGIN
OF
YELLOW FEVER.

For the sake of mankind, and for the love of humanity, allow me to ask you, "Can anything here exist without a cause or reason for it?" Shall we study, or shall we not study, why this is, and why that is not?

Is it a sin, or is it not a sin, for me to investigate the origin of yellow fever? If it is no sin, then let me ask you, "Why does a man become drunk? Is it because he has partaken of intoxicating liquor?" Where or when the disease known as yellow fever originated is no more a mystery to me than that of a man becoming drunk.

Why do men get the yellow fever? It is on account of irregular and filthy eating and drinking; unwholesome food; uncleanliness of the body, together with inhaling an unwholesome atmosphere, that has become effectually poisoned. Why does not a man remove the cause and prevent the ef-

feets? Is it because he desires to get the yellow fever? It would seem so. For that cause he eats and drinks unwholesome food, neglects washing his body, neglects to remove and bury the decaying matter around him, and necessarily he must accept the consequences which follow. If people have no desire to contract yellow fever, all they have got to do is to prevent the causes which produce it. So with men who have no desire for a state of intoxication. All they have to do is to avoid the cause by abstaining from intoxicating drinks. This is the only remedy that I know of. Nature's laws are unchangeable. Just think of it. First partaking of all the filthiness, eating and drinking unwholesome food, being constantly surrounded by dirty and sweaty clothes, and decaying, rotten bodies that are all forcing into the atmosphere their disagreeable odors. Look at the men who inhale them; look at their filthy, unwashed bodies; look at them now, little by little they change their healthful complexions into sickly ones. Look at a man of this character as he goes to bed, complaining of incessant pain. Look at his desire for the doctor, whom he believes to be his Saviour, similar to the case of a sinner who expects to be saved from the penalty of his sins by the Lord Jesus Christ, who, he believes, knows and provides remedies for these dreadful penalties. Just think of all this; is it not awful? A photograph of the whole could tell a complete tale.

The people have got no more business of being taken sick than a young man has of being drunk. One is just as bad as the other. It is all improper indulgence, lust and pleasure. The difference is scarcely perceptible; in the one case eating and drinking unwholesome food, inhaling an impure atmosphere, neglecting to keep the body clean, produces its penalty of suffering, until death comes and gives relief. In the other case, the drunken man has to bear the natural consequences of his own acts; he has indulged in dissipation, and must accept its very natural results. By our own irregularities we secure the direct cause of disease, and Nature's penalties are suffering and death. There are but few who seem to know or realize where all pain and suffering come from. I can see it all as easy as you can see a gold dollar. No man is really able to secrete anything. No person can falsify himself. Every human being must be taken for what he really is; they must be known for what they really are, and not expect to be identified by the new and beautiful clothing they may chance to wear. It is not the clothing that makes a man so very respectable, but it is our good, kind and moral deeds that make us holy. It is living in rigid obedience to natural laws that makes us happy and secures our health and long life. Those women who partake of sexual intercourse and afterwards make use of poisons and instruments in the vain en-

deavor to conceal their crimes, and prevent the effects of pregnancy, are no more nor less than murdresses; as such they are recognized here on earth and in heaven, while man is recognized as being an accessory to their crimes.

You have no more business to suffer the penalty for crimes committed against the laws of the State than you have to suffer for offences against Nature's laws. You have the power to avoid one as much as you have to keep clear of the other. If you commit an evil deed, you must abide by the consequences.

Hereafter I will make my readers at length acquainted, where, when, why, how and what the true origin of yellow fever is, together with what I have learned, observed, and know by experience, relative to this dreadful pestilence which torments the citizens of the South each successive year. This I will communicate to you if you desire it.

MONTHS OF AUGUST, SEPTEMBER AND OCTOBER.

This is just the time of the year when continued fevers abound. Typhoid, typhus, typho-malarial fevers, and in some districts, yellow fever, carry

scores to their graves daily during this month. Those who wish to avoid prolonged and painful illness, will do well to observe careful rules of diet for a few weeks, at any rate. Avoid fats of all sorts, fried food, rich sauces, pastry, preserves and condiments. Eat only simple food, and be careful not to overeat.

There is an intimate relation of cleanliness and clothes to the essential elements and graces of our moral condition and spiritual life. The man who wears his old clothes year after year, is really carrying about with him more or less effete matter, that has escaped in insensible emanations from his body ever since those old clothes were new. It is wise to crawl out of the garments, already saturated with decomposed organic substances, if one has any proper regard for either health or holiness. There are some people who really appear to have a preference for whatever is filthy and unbecoming in dress.

DANGERS OF MEAT-EATING.

The dangers of contamination with disease from the use of animal food are not few. Trichinæ, tapeworms, and other entozoic parasites enter the system in animal food. In addition to this source of danger, animals are well-known to be subject to

numerous diseases which may be undiscovered before the animal's death, or, if discovered, may be secreted for the purpose of gain by unscrupulous butchers. Another great danger, and one which is commonly overlooked, is the effect of fatigue or suffering upon the blood and flesh of animals. There is ample evidence that the blood and flesh of an animal killed in a state of fatigue or excitement may be violently poisonous, as is well shown by the following cases, which we quote from "Kirby's Wonderful Museum," published in 1820:

"It appears, from incontestible evidence, that from killing cattle that have been much fatigued or harassed in driving, while yet warm, consequences highly dangerous, and even fatal, may result to those engaged in the operation. Whether any noxious vapor exhales at such a time from the carcass, has not been accurately ascertained; but so much is certain, that contact with the blood is productive of the most alarming effects. The following fact was communicated by M. Morand, physician to the Hotel des Invalides, at Paris, to the French Academy:

"On the 7th of October, 1765, two butchers, belonging to the Hotel des Invalides, each killed an ox for the use of the house. * * *

"The following day, however, one of the butchers complained that his eyelids were swelled, and of headache. The swelling extended to his

cheeks; fever succeeded, and he was carried to the infirmary. * * * * * * *

"On his eyelids and different parts of his face rose tumors which threatened mortification; but at length an eschar was formed, which, with difficulty, was brought to suppurate. * * On the 20th the left thigh was attacked with a violent pain, as was the right leg on the following day. * * The pain and swelling increased, suppuration ensued, and he was confined to the infirmary for upwards of three months.

"The other butcher was attacked by the same disorder two days after killing the animal. He suffered more than his colleague.

"These two oxen had been examined, according to the constant custom of the house, and were not observed to have any malady or distemper. They only appeared to be rather fatigued. Their blood seemed in no respect different from that of others.

"A butcher who had been in the army stated similar facts, and that some of the men affected had died."

Another communication was made to the Academy, in substance, as follows: "A drove of cattle proceeding from Limosin to Paris, one of the finest was unable to keep up with the rest, and he was sold to a butcher at Pithivier. The man, on killing the beast, put the knife into his mouth, and was some hours afterward attacked with a swelling of the tongue, an oppression of the breast, and a

difficulty of respiration. Blackish pustules appeared all over his body, and he died on the fourth day of a general mortification. The innkeeper having scratched the palm of his hand with a bone of the same animal, a livid tumor arose in the place, the arm mortified, and he died in the course of a week. A maid-servant received some of the blood on her cheek; violent inflammation followed with black tumors, which, though cured, greatly disfigured her. The surgeon who opened one of these tumors put his lance between his wig and his forehead; his head swelled, an erysipelas or St. Anthony's fire succeeded, and it was a considerable time before he recovered."

A GOOD RESULT.

One of the most useful lessons which the common people can learn is that they can themselves do something not only to prevent sickness, but to aid in recovery when they have once lost their health. People who have never had any experience in this direction are astonished at the effect of simple remedies. The following case, reported to us by Mrs. M. E. McKee, is a good illustration

of what such simple applications, as are dictated by common sense, will do:

"I send the following for the benefit of those similarly troubled with that distressing complaint known as summer catarrh. The case was a chronic one of long standing. At two different seasons the brain became so congested that a settled fever was the result, and it was feared that the mind would not be restored. As the patient was averse to taking drugs, water treatment had been given, and the health reform diet partially carried out. Upon the third attack, the following course was pursued, which differed from all former treatment:

"Salt and butter were entirely excluded from the diet, and plainly-cooked food partaken of very sparingly, with no liquid food and but little drink, as the water was hard. The symptoms were, pain in the head from a spot on top down to the ear, with a pain in the forehead, nose and face. When it was most severe, the feet were put in hot water and the heat increased by dipping out and adding more. When they had been in about twenty minutes, heat and cold were alternately applied to the forehead and over the nose. The hot woolen cloths were so hot as nearly to blister. Changes were made every three minutes for half an hour, the foot bath being continued. This treatment was given on three successive days,

when the pain and catarrh entirely disappeared, and have not since returned."

BREAD vs. BEEF.

Ever since vegetarians proved to the world, by their teachings as well as by their practice, that human life can be well supported by a diet from which the flesh of animals is wholly excluded, most writers upon dietetics have considered it a special part of their duty to present an array of arguments in support of the popular practice, of meat-eating. The most of these arguments consist of dogmatic and empirical statements, in support of which no proof is offered but the writer's assertion. Now and then we see a better attempt at a logical treatment of the subject. Nevertheless, a careful analysis of these more rational arguments does not fail to expose the fallacy in the premises. We have a good illustration of this class of arguments in a recent work on diet by Dr. Chambers, of London. The doctor argues thus:

"Suppose, for instance, a gang of a hundred average prisoners to excrete in the shape of breathed air, urine, and fæces, daily 71½ pounds of carbon and 4¼ pounds of nitrogen, which is pretty nearly the actual amount of those elements

contained in the dried solids of the secretions, as estimated in current physiological works. Nitrogen and carbon, to that extent at least, must be supplied. Now, if you fed them on bread and water alone, it would require at least 380 pounds of bread daily to keep them alive for long; for it takes that weight to yield the 4½ pounds of nitrogen daily excreted. But in 380½ pounds of bread there are 128½ pounds of carbon, which is 57 pounds above the needful quantity of that substance."

Allowing that the preceding paragraph contains no error, it must be admitted that Dr. Chambers has made a strong argument in favor of animal food; but upon examination, we find that the doctor proposes to feed his prisoners upon superfine white-flour bread. It is a well-established fact that fine-flour bread contains little nitrogen, while graham bread contains it in a large proportion. If graham bread were supplied to the prisoners in the case supposed, they would obtain the full supply of nitrogen demanded by Nature by the use of 175 pounds instead of 380 pounds, as stated by Dr. Chambers What the doctor's argument proves, then, is not that animal food is required to complete a wholesome dietary, but that graham bread is decidedly preferable to that made from superfine flour.

If a man was compelled to eat fine-flour bread, and was unable to secure other nitrogenized food,

it would be better to use a moderate quantity of meat than to attempt to sustain life by so inferior an article of diet; but if graham flour, or unbolted wheat meal, or oatmeal could be obtained, it would entirely obviate any necessity for the use of meat. We make, without fear of contradiction, the statement that the various kinds of vegetable food contain in ample proportion all the elements required for the proper sustenance of the body.

CATARRH.

R. M. T., Cal., asks for the proper treatment of chronic catarrh.

Answer. In the treatment of chronic catarrh, a thoroughly hygienic diet is of the greatest importance. You should avoid condiments, and all kinds of greasy food, fat meat, etc. The diet should be mostly composed of fruits and grains. Two meals a day are preferable to more. The greatest regularity should be observed in the time of the meals. You should take abundance of out-door exercise.

Take a pac once a week, also take fomentations over the liver and bowels, followed by the rubbing wet sheet, twice a week. Take a pac on Wednesday and a fomentation with rubbing wet sheet on Monday and Friday. The water employed in treatment should be of about 95° in temperature,

except for the fomentation, which should be as hot as it can be borne.

In addition, take nasal douche daily, adding salt to the water employed in the douche in proportion of half tea-spoonful of salt to a quart of water. The water for the douche should be about 95°. Great care should be taken to keep the circulation well balanced by proper clothing.

DEAFNESS.

J. M. R., D. T., has had partial deafness with noises in his ears since infancy. He wishes directions for treatment.

Answer. The prospect for benefiting you by treatment is not very good. We could not adventure to give a prescription without making a thorough personal examination.

DIET FOR CHILDREN.

M. H. C., Ia., asks: Is it well to give a delicate child, two years old, but two meals a day? He has always lived hygienically, but has had a vari-

able appetite for several months, and at times has been very unwell. Has his stomach been injured by too coarse food?

Answer. It is not impossible for a child of two years of age to enjoy good health on two meals a day; but most children at that age will do better upon three meals a day. The meals should be taken at least five hours apart; and the last meal of the day should be very light, consisting simply of fruits, if possible, or of fruits with simple proportions of oatmeal or graham flour. Cases are very few indeed, in which graham flour cannot be used beneficially, but occasionally cases occur in which it is better to remove the coarser portions of the bran of the flour by means of a coarse oatmeal sieve before using. This will entirely obviate any irritating effect which might otherwise be produced.

ORIGIN OF YELLOW FEVER.

(*Continued.*)

As my readers have doubtless observed, all diseases originate from eating and drinking unwholesome food, particularly in the Southern States, where all food spoils so readily during the hot

season. Beef is worse than any other kind of food, and should not be eaten on any account. Then, again, there are so many mud-holes, as well as decaying bodies and filth constantly exposed to the rays of a scorching summer's sun, that the atmosphere becomes impregnated with offensive odors, making it poisonous in those localities, and those residents who are forced to inhale them; of course they very naturally begin to feel sick and complain of being diseased.

There is no remedy that can equal prevention. Send agents throughout the towns and country, whose duty it shall be to see that all decaying putrid substances are removed at once. People should also keep their residences free from sweaty clothes. This is an important point that should not be neglected by any means.

All eatables in the South are in a bad condition during the summer months, and people should eat sparingly of such unwholesome food, because, when eaten, the poison contained therein is necessarily forced into the system, and there it remains until driven out by perspiration. Now, you never should neglect, after getting cool, to wash the body well with pure rain water, palm-oil soap and a soft brush.

This process opens all of the sweat pores of the system, and gives perfect relief from accumulated poison. If this is not done, the poison that obstructs the sweat pores of the skin accumulates to

such an extent, that it wholly prevents perspiration, and the poison contained in the system has no means of escaping—there is no other means by which it can pass off. If you persist in eating and drinking unwholesome food, and inhaling an impure atmosphere, the whole system will soon become filled with a poison that cannot be digested and passed off in a similar manner with our food. If such were the case, there would be no danger of getting sick—none whatever. The sweat pores have to be kept open, as well as the bowels or urine passages.

Now let me inform you that the stomach works against all poisons; it allows no poisons to pass through a person who has good health. The sweat pores are for the reception of poisons; the urine passages are for the reception of the water that a person drinks, and the solid food has its own peculiar passage also. Consequently, when poison enters into the system, and the sweat pores are discovered to be all stopped up, it is compelled to remain in the system, and there it accumulates until the system is completely filled, and when this is the case, the food, being obstructed, is prevented from being properly digested, and commences to decay, leaving the patient in a terrible condition—yellow fever is ripe.

If people were only aware of these facts, they would hasten to remove all obstructions of the skin that serve to clog all the sweat pores, in

order to give an egress to all impurities in the system; they would also remove all decayed filth and vegetable substances by burying them deep in the earth, and so prevent impurities of the atmosphere.

But, unfortunately, up to this very date, people will live in a state of filth, and are very irregular besides. They do not seem to know how to eat, drink, work, rest or sleep. Nor do they seem *to* understand how and when to wash their bodies. It is therefore certain that they render themselves liable to such diseases as yellow fever in this Southern climate, because their physical systems are obstructed inside as well as outside—poisoned throughout, in fact; and if they die in this condition, it is nearly as bad as though they had committed deliberate suicide.

The reason why people do not get yellow fever during the winter may be found in the fact that the food we eat is more fresh and wholesome than it is during the summer months. It is not so susceptible of decay. Most of those people who are in the habit of indulging their appetites too much, freely partaking of unwholesome drink and food, as well as inhaling impure air, are taken sick during the months of August and September. They are then well prepared to receive yellow fever, more particularly if they are surrounded by an impure atmosphere; and if this is habitu-

ally inhaled by them, it places their whole system in a fermenting condition, similar to that shown by brewer's yeast when introduced into newly-made beer. What this yeast is to the new, filthy beer, this impure atmosphere is to the system, when that system is surrounded by filth. The beer begins fermenting, and vomits up filth, thus purifying the beer. The yellow fever patient vomits in a similar manner, and thus expels the impurities of the system. Whenever you notice this, be well assured yellow fever is born ripe.

Yellow fever is simply a purification process, that expels all filth and impurities from the system most thoroughly, and all who may desire to escape this purification process, will be compelled to keep both soul and body clear of all impurities and their attendant evils. Neglect this, and you may rest assured that Nature will not neglect her duty. She advocates cleanliness and purity in the body as well as in the soul. This is a law of Nature that has been proved unchangeable. Keep your bowels and sweat-pores open all the time.

And here I would state that yellow fever does not exist so much in the atmosphere as it does in the human system. If the system is obstructed with impurities, you possess that which creates fever. If the system is free from impurities and the air is impure, you will not be taken sick all at once. If you are you will choke or suffocate to

death, for under such circumstances no one gets better, they all die. But as long as some die of yellow fever and some recover, I take it for granted that the disease may be found within the system, and not in the atmosphere.

THE PASSAGE OF FOOD AND POISONS.

You ought not to believe that you can keep your system pure by means of drugs. By no means; drugs are impurities. If food is mixed with poison and eaten, you must not imagine that the poison passes off and digests with the food, for this is by no means the case. Ah, no; all the food in the stomach is assorted, and each portion has a passage of its own. The watery portions pass off separately by themselves, while the solid food goes in another direction, each having a separate passage of its own.

The reader already knows how his system expels the urine, and he also knows how the system expels solid food; but he does not know how his system expels poison. Let me inform you that poison is invariably expelled through the sweat pores of the system. In proof of this statement, take a dose of poison, and notice whether it passes off like food, or makes its way through the pores

of the system. We have every proof of this without searching for any additional tests. I have more than once seen persons who have died from the effects of poison, and after death it was found in the flesh of the arms, legs, etc. If this was not the case, poison could never destroy life, it would simply pass away from the system like solid food or urine, and would be perfectly harmless in its effects. But as it goes into the system it becomes dangerous, and destroys health, if not life. For this reason, therefore, be particular as to what you eat and drink, as well as the atmosphere which you inhale. It should no longer be a wonder why many are suffering from sickness in our midst.

I have alluded, I think, in very plain terms to the cause of disease. It is necessary, in order to escape diseases or fevers, to keep perfectly clean, to eat and drink nothing but wholesome food, and not to eat too much. It is also essential to breathe a pure atmosphere. Let your doors and windows remain open for the air to come in. Wash you person daily from head to foot, and wear cleanly-washed clothing, changing it every day during the summer. Sleep your regular hours, at least eight or ten hours out of the twenty-four. Take plenty of out-door exercise, choose work rather than lead a lazy life. Sweating is also required, as it promotes health and longevity.

Nature works hard, day after day, and I cannot see why a man or woman should not work the

same. Every man and woman should try to do their own work, and do it well. If you can possibly do without eating meats, drinking wine or spirituous liquors or using tobacco, you should by all means do so during the summer months. Salt is a deadly poison; it destroys the proper taste of our daily food. It is very destructive to fowls, as it is to the health of mankind, only in the latter cases it is slower in its operation. I shall enlarge upon this subject in another part of this work, and also have more to say about the use of meats.

If a person is careful in eating and drinking and keeps free from all impurities, yellow fever is powerless—it has nothing to feed on. Only those whose systems are filled with impurities during the summer season, may expect to be purified by an attack of yellow fever. Those who keep and remain pure, escape this disease, because they retain nothing in their systems that the yellow fever can possibly feed upon. Yellow fever invariably originates in impurities and the heat of the system.

APPROPRIATE REMEDIES.

All diseases, without exception, have a beginning and an end. First, ascertain the cause of

disease, and then seek to remove that cause as early as practicable. That is the easiest and best way to rid ourselves of this dreaded pestilence. Cleanliness; to be regular in our daily lives, whether we work, sleep, eat or drink; the use of pure and healthy food; to be both moderate and temperate; to learn what to eat, how to eat, and when to eat; how to wash, what to wash, and when to wash; how to work, when to work and where to work; how to sleep, when to sleep and where to sleep; how to drink, what to drink and where to drink, are all of the greatest possible importance.

When I speak of cleanliness, I mean that we should be clean and pure in all respects, clear of all filthy obstructions, inside and out of the body, house and beds—our clothing, our gardens, our yards and privies, should all be kept clean and absolutely free from filth. Bathe freely—at least once a day. Plant around your residence roses, sweet mignonettes, violets, tulips, and other flowers and pretty shrubbery. Have your house open and airy; let the sweet, perfumed air enter your dwelling freely. Have no soiled clothing about your premises; but see that they are cleansed and purified the moment you exchange them for others. Keep the flower-beds around your house perfectly clear of weeds, and water your flowers every night. This the ladies of the house should do.

PREVENTION.

All privies should be built upon level ground, at least fifteen yards from the dwelling-house, and they should be built so that all excrements can be readily taken away with a shovel, and this should be done every day, just before retiring for the night. Cleaning should be done in the following manner: Dig a hole two or three feet deep at least, then take a long-handled shovel and remove all the filth which may have accumulated during the day; throw it into the hole you have dug, and see that it is thoroughly covered up with earth. Upon a shelf inside your privy keep a small vial of spirits of ammonia, which will prevent yellow fever from having its origin at that place. Let your privy be covered with evergreens, and plant sweet flowers all around it. Rake together every atom of filth in your yard, and either burn it at once, or bury it deep in the ground.

The only remedy for any disease is prevention. I have no more business to get sick than I have

to steal. Is the penitentiary a remedy for the criminal, or is it a punishment for him? Is disease a remedy, or is it a punishment for neglect? Must I perpetrate anything bad against the laws of my country in order to escape punishment in the penitentiary? Must I perpetrate anything against the laws of health or the laws of Nature in order to preserve health? In order to escape sickness and disease? Why am I confined in prison? Is it because I have stolen or murdered? Why am I sick? Is it not because I have done something contrary to the laws of health and to the laws of Nature? Should a man steal in order to gain a reputation for honesty? Shall a man drink intoxicating beverages in order to become sober? Should a man waste his money in dissipation in order to become rich? Should a man smear himself all over with grease or other filthy substances in order to keep clean? Should a man take poison in order to keep healthy? Must a man sow evil-weed seeds into the soil in order to keep that soil free of evil weeds? Is a man able to breathe a pure atmosphere by exposing himself to the inhalations of stinks and poisons? Would it not be better to bury all the stinks and poisons, in order to produce a pure atmosphere? Is it reasonable to expect that a man can cleanse and purify his house by throwing lime or other filthy substances over the floor? Would it not be better to take a broom and sweep it all out? and then take a

scrubbing brush, pure water, soap and potash, and wash it perfectly clean, in order to purify it of all its impurities? Should it be that a man must take poison in order to get restored to his natural health? Should it be necessary for a man to eat and drink poisonous food in order to preserve his health? Would it not be better, in order to preserve his health to endeavor to eat and drink only wholesome food upon all occasions?

PREVENTION IS THE ONLY REMEDY—NOTHING ELSE WILL ANSWER.

Now, in order to keep a market-house pure, take a barrel of pure water, in which has been dissolved one pound of potash, and after scrubbing the floors thoroughly with it until it is clean, take a wagon-load of clean white sand and throw it liberally over the floor. This will prevent all unpleasant and disagreeable stenches. Never use tar or any similar material in order to produce a pure air. If you smell tar, do not imagine that you are inhaling a pure atmosphere, for such will not be the case by any means. Lime, also, is poison;

it destroys a pure atmosphere as quick as anything else can do. Instead of lime use white or yellow sand for purposes of purification, and reject anything else which may be suggested instead. Covering all stinks or decaying substances with earth is the only purification granted us by Nature, and any assertions to the contrary are false. If there are any mud-holes in any of our Southern cities, fill them up with clean sand, even a single inch of covering will prevent the escape of poisonous effluvia that would otherwise destroy the purity of the atmosphere. Everything suggested by the doctors as proper to be used for the purification of the atmosphere, appears to me precisely like using the whip in order to be kind.

Take your bed, and expose it every day to the rays of the sun. Take plenty of exercise. Drink no coffee, tea or intoxicating drinks. Drink nothing but water, and use as little of that for drinking purposes as you can get along with. By all means avoid the use of tobacco in any form. Eat no beef, or at least but sparingly, but instead use vegetables and fruits. Graham-flour bread, two meals a day, is a plenty, breakfast and dinner. Let your breakfast consist of oatmeal gruel and graham-flour bread, good butter and one boiled egg. For dinner have either sweet or Irish potatoes, any kind of fruit, vegetables, nuts, well-boiled rice, and avoid salt, grease, beef or other meats.

By adopting and following such a course, sickness will be completely unknown. We have really no use for doctors; we can live cheaply, happily and at peace. This is the only remedy for yellow fever. If any family will lead this kind of life, they may be surrounded with yellow fever, but it will not enter their house nor their bodies.

WHAT IS THE CAUSE OF YELLOW FEVER?

The people say that the man who commits a crime against the laws of the land deserves punishment, and I say that, when a man does anything to injure his health, and violates the laws of Nature, he deserves punishment also. Why is a man taken with sickness? Is it not because he has committed some violation of the laws of health? Why is a man placed in the penitentiary? Is it not because he has violated the laws of the land? Why is it that some men are always poor? Because their laziness will not permit them to labor faithfully or be taught those natural laws that call everything,

by the help of man, into existence? Why are some people dirty and filthy? Is it not because their laziness will not permit them to go after water to wash themselves? Why should such people be pitied? Because they have stolen; because they have themselves destroyed their health; because they are lazy, ignorant and refuse to learn. Is that a good and valid reason why we should be the slaves of those who neglect to work and refuse to receive instruction? Can it be called a good excuse that a man is poor because he is too lazy to labor for his living, like other people? Why should we be compelled not only to labor hard for ourselves, but for this class of people besides; is this any reason why I should feed the hungry, clothe the naked, or nurse the sick, when all these evils have been brought upon them by their own misconduct or negligence?

I ask, again, Why are they sick, hungry, naked, filthy and ignorant? Why is such a man the inmate of the penitentiary? My friends, it is because they have done something wrong; they have either violated the laws of the land, or they have bid defiance to the laws of Nature and of health. This is why they are obliged to suffer the penalty. We have to trace and find out the wrong, and discover in what their wrong consists. If it is proved that a man is in the penitentiary because he has stolen, we can readily perceive that the way to escape confinement in such a place would be to

avoid the crimes that have placed him there. If the perpetration of wrong is proven to be the cause of all the misery we suffer, all we have to do is to avoid such offences in the future, and this is the lesson I would teach my readers.

Now, if certain causes produce sickness, let us try and ascertain what those causes are, in order that they may be avoided in future, thereby permitting us to escape the evils that follow as a natural consequence. If these subjects were carefully investigated, instead of our endeavoring to learn how to restore spoiled substances, we should receive a far greater amount of benefit, but as society is now constituted and organized, it seems as though everything was incorrectly taught. The priest says he can cure sins; the doctor says he can cure diseases; I say it is not so. I say they cannot do any such thing. The only way to be free from sin is not to commit sin, and the only way to avoid sickness is to keep clear of the causes that produce sickness by living in strict accordance with the laws of health and Nature. I say you cannot prove a murder to be no murder. You cannot do it. The only way to avoid being a murderer is not to kill, and the only way to prevent being sick is to avoid that which will make us sick.

How are you able to make good the character you have ruined and lost? How would you do it? You have committed murder, and is there anything in the universe to prove that you are no-

murderer? If you have ruined your health, is there anything on earth that can restore it? If there is anything in the world that can serve to restore spoiled character and reputation, I would really like to know what it is. The only way I can discover to escape penitentiary punishment is not to break the laws of the land. And certain it is that if you expect or desire to escape sickness, you must not violate the unalterable laws of health. If you expect to discover anything to the contrary, you exhibit a plain proof that you are, indeed, deprived of common sense.

If you possess a beautiful new coat, what would you do in order to keep it free from filthy and dirty spots? Would you put in plenty of soap in order to keep it clean, new and beautiful? No! Well, what in the world will you put in, then, to keep it in that condition? I would put in nothing; and, if I do this, I feel certain I can keep my coat free from filthy and dirty spots. You must pursue a similar course in order to keep your body in health and good order all the time.

Is it necessary to have children vaccinated in order to keep their little bodies clean and healthy? Does not this look exactly like keeping a new coat clean and free from spots by putting soap upon it? The only way to keep the body free from sickness is to keep it free from filthy substances outside as well as inside. If this is done, the little, beautiful, new and clean body is kept in health. Never have

your children vaccinated; if you do, you plant diseases in their little systems, the same as you ruin your coat in endeavoring to keep it clean by rubbing soap into it. A beautiful idea of the doctor's, is it not?

The healing art ought not to ask the question, "What cures disease, but what will prevent disease?" The acts of a legislature ought not to seek to punish crimes, but should endeavor to prevent the crimes from being committed. The human teacher ought not to teach the causes of sin, but how to prevent sin. The question ought not to be asked, "Who dies right," but, "who lives right." Col. Ingersoll says:

"I look upon death as the most unimportant moment of life, and believe that not half the responsibility is attached to dying that there is to living properly."

This is what I believe—man must live properly in order to keep his health; then he has no risk to run of getting sick. Ought there to be anything too good to escape investigation? I say that a man has the will to do right, and he has the will to do wrong, but it should be preferred for the wrong to do right; and the true right way and practice we must learn. In my opinion the solution of these questions are easy and comprehensible. It only remains for men to be without prejudice and pre-judgments. He should enter into an investigation of these cases precisely as he would any other

subject. Every portion of responsibility is thrown upon the perpetrator. All evils which exist here in this world should be traced to their origin. This done, all evils will cease. It is just as easy to discover from whence yellow fever originates as it is to discover pain in your hand by putting that hand into fire, or getting drunk upon intoxicating liquors. Well, if you know that fire will give you pain, then do not put your hand into the fire. If liquor makes you drunk, then avoid drinking it. If filthy atmospheres and unwholesome food are the causes of yellow fever, then avoid breathing the one and eating and drinking the other. Bury all decaying bodies that poison the atmosphere, and see whether you are not able to escape contagion. It is sure that when you say you have seen a man drunk, it is because he has partaken of intoxicating liquors, and if I hear of the existence of yellow fever, I say it has been produced be filth and uncleanliness of food and wearing apparel. There is a cause for everything, and thy cause we wish to know.

THE CONCUSSION THEORY.

This theory does not remove the cause, and therefore I have no faith in it.

It seems to me something like allowing a man to get dead drunk, and then afterwards beginning to look for a remedy to make him sober again. This kind of teaching I do not like, because there is no cure but obedience.

A man has no more business to get drunk than he has to get the yellow fever. Yellow fever might be prevented as well as drunkenness.

Remove the cause, and you have the remedy—and the only one after all. Nevertheless, the concussion theory contains more good than harm; but, as I have said before, it does not remove the cause, and that is the only objection I have against it.

Since writing the above I have seen the concussion theory thoroughly tried, and truth compels me to say that it is good for nothing. It is not an agency that discovers the origin of disease, nor does it, in any manner—directly or indirectly—diminish or prevent disease of any kind from entering the human system. It certainly cannot

purify the atmosphere we inhale, nor can it produce any effect upon man's physical system.

When you smell the fumes of gunpowder, it is impossible for you to inhale a pure atmosphere, as you must necessarily inhale that which you smell. This is too plain to be misunderstood by any one. Our wise authorities, as they call themselves, instead of adopting the concussion theory, had endeavored to ascertain the true causes that made our citizens die so very fast, they might have accomplished some good for society at large, and it may be, have solved the mystery. But instead of this, they chose to adopt the concussion theory, and what is the result? What great discovery could they have reason to look for or expect? The idea is preposterous. It is really a burning shame to see the funds of any city so needlessly and foolishly expended, and for what, unless to gratify the erratic ideas of a set of confirmed lunatics? Who ever heard that the discharge of a park of artillery could cleanse a foul and disordered stomach, or that it could, in any manner, prevent the people from getting sick or dying? The bare suggestion is really too absurd for people living in the nineteenth century to entertain for a single instant. How any sane man can entertain any such false belief, is beyond my comprehension. Many people pretend to believe that disease and death might be kept at a distance by the discharge of a few old rusty cannons. They imagine, perhaps, that

the same cause which might endanger the lives of a whole community in the event of our city being bombarded by an enemy, would very readily banish yellow fever from our midst.

Have not our authorities given ample proof that their method of jumping at conclusions is a humbug, a delusion and a snare? Have they ever began to solve the mysteries of the cause or prevention of disease, as I have done? I think not. Does all, or indeed, any of their investigations prove a single fact, elicit a single truth, add anything to the cause of science, or benefit poor, suffering humanity in the slightest degree? If so, I must confess it is impossible for me to discover it in the slighest degree. They can derive no credit from the experiments that have recently been made, but they certainly do deserve, and most assuredly will receive the condemnation of all practical men for thus trifling with the dearest interests of humanity at a time when a whole community is infected with a pestilential disease that strikes terror to the hearts of the bravest and best.

In my second edition I intend to enlarge upon this topic, as it is one that should not be lightly passed over or neglected. Send for it in time.

EFFECT OF DIET ON THE LIVER.

We quote the following from our Health Annual for 1878:

"Almost every other man we meet is complaining about his liver. One has a 'torpid' liver; another has 'congestion' of the liver; another has a pain in his side, which he is confident is due to disturbance of his liver. Complaints are loud and general against the liver, but no one thinks of entering a complaint against the diet, which is the real source of difficulty. Careful investigation and examination of the liver, after death, have proven the deleterious effect which certain articles of food have upon the liver.

"The drunkard's liver becomes hardened by the alcohol he imbibes. The liquid poison has the same damaging effect upon his brain.

"The livers of people who use a great deal of fat—fat meat, butter, lard, rich cakes, pies, etc., become infiltrated with fat. They undergo a process called fatty degeneration, in which there is an actual change of the tissue to fat. This change is

favored by sedentary habits. The liver of the domestic cat is almost always fatty.

"The natives of the East Indies, as well as of Central and Southern Africa, together with Mexico and other warm climates, make great use of pepper, mustard, turmeric, and other irritating spices. The result of this practice is not only derangement of the stomach, but the production of induration of the liver, a disease which was formerly attributed to the climate of those regions, on account of its prevalence, but is now well known to be the result of the use of the deleterious articles named. Lovers of pepper and mustard should look out for their livers.

"It has been observed that cattle that have been overfed, or fed on warm slops, have badly diseased livers. The organ is found enlarged, in some cases very greatly, and its surface is covered with red spots and ragged, ulcerated patches, indicating the presence of disease of so extensive a character as to render the organ almost wholly useless.

"The same causes which produce these grave effects in savage and semi-civilized human beings, and in lower animals will produce the same result in civilized beings. Pepper and mustard are no better for a New York City gormand than for a Hottentot or a Mexican Indian. Slop food—highly seasoned soups, gravies, and 'rich' sauces—have disabled thousands of human livers."

October 12th, 1877.

I noticed in the morning paper, the Sun and Press, my name advertised as a Brooklyn picket guard. I would like to make everybody understand that August Buesing refuses to stand picket and refuses to furnish means to uphold it, for the following reasons:

First. I will not deprive myself of my health and night's rest, nor do I desire to see others deprived of their freedom, liberty and equal rights, that all people living in a free Republic, are justly entitled to.

Second. Let no picket guard believe that he sacrifices himself to do good for me by standing picket. No! I do not desire him to deprive himself of his health and night's rest. If he stands picket he does it because he desires to do so.

Third. I have a very low opinion of any man who supposes that others ought to do as he does, and that his way is the only just, true, right and best way. Men are liable to think they know what they only believe. The great error made by

a majority of mankind consists in believing a thing without any proof of it. This habit, I trust, may pass away. They, with their ill-judged tastes are the cause of much misery in this world. Space will not permit me to point out particulars at this time. As for myself, I had rather save my soul than earthly riches. If anyone chooses another way, I have no objection; they might as well have their own way, nobody gets hurt but themselves, but I desire to have my way also.

Respectfully,

AUGUST BUESING.

I had written the above for the newspaper. The reason I did not send it down was because I did not believe that they would print it. Many of my writings had found their way into the waste-basket before.

WHAT IS YELLOW FEVER?

Immediate efforts to remove the impurities of the human system.

Is this cleaning process dangerous?

Certainly it is. In many instances it cannot be done without destruction. Suppose, for a moment, you were the possessor of an iron hoop, full of rust of long standing—rusty throughout—do you suppose you could remove the iron rust from that hoop without destroying that hoop itself? Certainly you could not, nor can you remove long-standing impurities from the human system without destroying that whole system.

Therefore, I tell you again that, as cleanliness is necessary to keep iron from rusting, it is equally necessary to keep the human system free from yellow fever.

HOW ARE IMPURITIES DETECTED IN THE SYSTEM?

The only way is to ascertain whether your system is pure and free from poison. Should you constantly suffer from thirst, sick headache, etc., you may be sure it proves the existence of impurities in your system, and hence, extreme precautions are necessary. You should drink nothing but hot or cold water, and use plenty of exer-

cise so as to promote perspiration throughout your system. It is by means of perspiration that all impurities are expelled from the system.

STEAM BATH.

If a person finds himself too weak for exercise, then let him go to bed and take a steam bath. For this purpose take a No. 2 self-acting fountain syringe, made by Fairbanks and sold at the office of the Health Reformer, Battle Creek, Michigan, by all hygienic physicians, and by August Buesing, Post office box No. 989, Jacksonville, Florida. Price, three dollars each.

Fill it with one quart of water, about milk-warm, for a grown person; a pint for a child, and inject it into the system This cleans your entrails or bowels; then take a wet sheet and wrap yourself up in it. Have a hot brick ready, drop it into water, wrap it up in a wet cloth, and lay one brick on your feet and one under each arm. Now wrap yourself up in woolen blankets, and lay down in bed. Drink one quart of hot water, as hot as you are able to swallow it. As you begin to perspire

all your impurities begin to dissolve in the system, and are driven and washed out by the sweat. After having sweat profusely, put on clean clothes, and if you still feel the effects of thirst, keep up with the same process as above until the thirst ceases, and the bowels begin to run easily, that is to say, once or twice a day. If you feel very hungry, eat oat-meal gruel, and drink nothing else but water. The juice of a fresh lemon, orange or grape is a most excellent medicine, and should be taken freely. After health is restored, be careful and do not admit any impurities again into your system.

IS YELLOW FEVER CONTAGIOUS?

Who is it that says the disease is contagious? Some few physicians. Does that produce sufficient proof that their assertions are correct? Must we believe these gentlemen, without demanding ample proof of the reality of these statements? I think not. I have a doubt about it, and I have a right to my own opinion, and these doubts no one is able to take from me, as I shall retain them until

these gentlemen will furnish proof that may enable me to perceive for myself that my views are incorrect. If I can see that the disease is really contagious, then, of course, my doubts naturally fall to the ground. Under the present circumstances I am compelled to ask my friends, the physicians, what proof they have that yellow fever is really contagious? Have they thoroughly investigated the disease in order to determine that it is contagious, and that, too, without the least doubt about it? What discoveries have they made during their investigations? What proofs have they to show that yellow fever is, or is not, contagious? We desire to arrive at facts. Your bare word for it is by no means proof that such is the case. If these proofs are not fairly made to us, we shall have the right to believe that you are incapable of producing it.

We demand, then, of our physicians proof as to what place, when and where any thorough, rigid investigation has ever taken place. Who were present during this investigation; who were the parties that conducted all the experiments; what are their names, and where do they reside; what subjects did they investigate, and where is the certified result of their investigation; how, and upon what principles was this investigation conducted; what means or appliances had they to enable them to decide what was really contagious and what was not; of what material was this con-

tagion composed, and by what process were these facts arrived at to the satisfaction of those scientific gentlemen, who were interested in this investigation. These are the facts we seek to discover in the interests of truth and for the benefit of humanity; and, gentlemen, if you fail to furnish us with the information we so urgently demand, we cannot but believe that you know very little that is positive about the subject; and, we have, therefore, justifiable grounds for believing and asserting that yellow fever is not, never has been, and never will be a contagious disease that we need to fear.

We desire to know of those who were present at the time, the time and place of these alleged investigations, what was done first, and how it was done; whether these investigators passed judgment upon the material they declared to be contagious without looking at it, and without touching it; or whether they really did examine it conscientiously and thoroughly. If they did look at and handle this material, did they take the disease of yellow fever, and if so, were the effects fatal? How were these parties able to decide whether they contracted the disease from positive contact with certain material, or whether the disease was naturally produced by certain impurities lurking in and through their physical systems previous to the actual commencement of these investigations? If the disease is contagious, as these gentlemen assert, how is it that medical men have no person-

al fear of it? By what fortunate circumstance are they exempt from danger? If they are not exempt from yellow fever, why do they go where the disease is known to exist? Are they so very reckless of their own lives, or do they really desire to die; or, is the disease afraid of the doctors, as the devil is said to be of the good acts of mankind?

We would ask of these investigators whether it was the results of this investigation alone that enabled them to declare that yellow fever was, beyond a single doubt, contagious. If they declare this to be a fact, we desire that their evidence be taken in open court, and given under the sanctity of a solemn oath—why, how and wherefore yellow fever is really contagious. Will our physicians do this? Will they go into a court of justice, and there declare upon their solemn oath the causes of yellow fever, why it is contagious, of what the disease consists, and at the same time give us its origin and history, and prove how it may be kept away from us in future, showing us also the benefits, if there are any, that may exist through the enforcement of quarantine laws.

I have nothing more to say upon the subject of contagion until I can receive a sensible reply to what I have already written upon the subject; when this reply is received, if the medical men produce the evidence I have courteously demanded, it will give me great pleasure to explain my

views more extensively, and prove to them how greatly they are mistaken in conclusions that cannot rest upon a solid foundation, and are, therefore, unworthy of being accepted and valued by the general community who feel interested in this subject. And now, before closing on this point, I again beg leave to ask, again to demand, an answer to the question,

IS YELLOW FEVER CONTAGIOUS?

No more than a rusty iron hoop is contagious—whoever says the contrary tells an untruth. No man can harvest before he has planted. You cannot turn an egg into an old hen all at once, nor can you boil water without first making it warm. Neither can you get the yellow fever by keeping the system free from all impurities. If it were a possible thing for an egg to turn at once into an old hen, it would certainly be regarded as something very extraordinary. If this is admitted to be impossible, as it really is, then a person who is perfectly free from all impurities can no more become a yellow fever patient than the egg can be instantaneously transformed into an old hen.

The yellow fever must necessarily have its regular natural growth, the same as the egg becomes a chicken, and eventually an old hen. When you

see an old hen you know her origin, do you not? Well, then, the yellow fever has its origin also; its growth and its maturity; but this does not prove, by any means, that it is contagious, any more than it proves an old hen must become such, merely because it has come in contact with an egg. It is really laughable to talk upon the subject of contagion. It is folly to believe such stuff when unsupported by proof. It is better to think of the many who have suffered hardships through the enforcement of a brutal and cruel

QUARANTINE.

Do the people really know wrong from right? A stupid set, who pretend to try and do good, but only look at the consequences. Shall I allude to them here? No! I had rather not, because they would seem really awful. It might deprive others of property, life and liberty. It might bring retribution upon them, and this ought to be the reward of their misconduct. Is there any humanity about quarantine? Are people helped by it, or are they exposed to suffering in consequence of it? Are the sick among the poor carefully and tenderly nursed, or are they treated worse than criminals? It

looks very like christianity, indeed it does. Are not people ashamed to call themselves Christians by elaborating a cruel creed in tyrannical acts? Do they possess loving characters? Have they any real love for freedom? Have they any desire to visit the sick and diseased in their affliction, in order to nurse them and aid in their restoration to health? Do they treat them at all like friends; or do they treat them as criminals? Were it not for a few really good people, the sick would perish without mercy. Darkness! darkness seems to exist all around and about us, and light is actually our greatest need.

Let me ask again, do you pretend to know what is good and what is kind, or have you that much yet to learn. What is goodness and kindness? Shall I inform you? It is to do that which is not injurious to others.

But you are not going to say that quarantine and picket guards are to the injury of mankind. Certainly! That is what I mean to say, because it is my honest opinion based upon actual observation. When you establish quarantine laws, you only think to benefit yourselves at the expense of others. It is positively brutal, and brutality is very far removed from goodness and kindness. This is a fact you should know and recognize. It makes one believe that Christianity consists of repeated acts of cruelty by depriving poor people who are supposed to be living in a free country of

their liberty, goods and chattels. Are you blind? Can you not discover the evils that have arisen from the establishment of quarantine regulations? No! Then permit me to show them to you at once. Look at the men, women, and sweet, innocent little children sick, suffering, and in great pain for the lack of food, water and assistance, hardly able to bury their dead—what a pitiable sight. Look at the great distress of loving women, hear their sorrowful voices, listen to their lamentable cries—only just think of it!

On the other side—glance at the pickets, armed to the teeth with guns, pistols and bowie-knives, their brows corrugated with anger; from their lips drop the wretched threats of what they intend to do with those d—d sons of b—s, when they come inside their reach. A photograph of a scene like this would seem attractive.

Just think of the detained decaying meats and vegetables at the quarantine station, and of the aromatic odors constantly arising therefrom. Then look at the people, who are the owners of these goods thus held in quarantine, and think how anxiously they are expecting their arrival. Listen to what they say; hear their opinion of quarantine laws. Then look at the prisoners, who are held captive at the quarantine stations, and for what? They do not know why they should thus be deprived of their liberty. Then think of the timid, frightened

wives and sweet little children, alone at home by themselves, deprived of their natural friend and protector, who is held captive at the quarantine station, much against his will, and hardly knowing why or wherefore. If this thing was exhibited by an artist in a large photograph, how, think you, would it look? Remarkably Christian-like, of course.

Then imagine the arrival of the goods, wares and merchandise at the quarantine station; glance at the inspecting officer—his brows corrugated with anger and his countenance inflamed with wrath, the trembling merchants stand near him looking, for the last time, upon their confiscated goods as they inhale the balsamic odors that greet their nostrils in all directions; enjoy the stenches arising from decaying meats and vegetables, piled up everywhere around them. Does it not present a mournful sight? It looks very like a civilized Christian community, and a well executed picture of it would tell the tale effectually.

From the Boston Floridian.

"FOR GOD'S SAKE, HELP US!"

Such is the wailing cry sent up by the plague-

stricken Fernandina, where hundreds are sick and dying with yellow fever, in want of medical attendance and the necessaries of a sick room. Help has been given freely by the neighboring cities and towns, but it is wholly insufficient to meet the exigencies of the case.

If there are any good, generous souls whom this paper shall reach, who feel for those suffering ones and wish to contribute to their aid, they should do so without delay.

Contributions left at this office will be forwarded free of charge.

Since the above was put in type, an organized movement for the relief of the yellow fever sufferers has been made, and a committee appointed, consisting of the following citizens of Boston: F. W. Lincoln, William Endicott, and Stanton Blake, Treasurer.

Contributions may be made at Room 24, New England Building, corner of Milk and Congress streets, or enclosed to P. O. Box 703.

The closing words of the appeal of the mayor of Fernandina are as follows:

"We cry for help, and cry for it now in the name of that God who hath touched us with His woeful judgment. We implore you to give us help."

The above shows the fruits of quarantine regulations, as well as the punishment of being dis

obedient to the laws of health and Nature. Quarantine laws punish the guiltless as well as the guilty. This is wrong—because Nature does not punish the guiltless, she rewards them.

Teach mankind that health and disease are the fruits of obedience and disobedience. Whoever, then, chooses to be disobedient, must accept the proper punishment attending it. Let him be sick, it is but the natural results of his own misconduct. The guiltless should not be deprived of their liberty on account of a few sinners, by the quarantine laws, and forced to beg for their living when the times are as hard as they are at this time—they receive a far worse punishment than actual sinners. This is a cruel wrong. The sick might be kept out; but an exception should be found in favor of those who are healthy.

From the Daily Evening Chronicle.

A REMINISCENCE OF JACKSONVILLE TWENTY-THREE YEARS AGO.

All of our citizens will recollect that during the yellow fever epidemic in Savannah in 1854, the steamer Welaka, from that city, disregarded

the quarantine established by the authorities of Jacksonville, and passed the city on her way to Palatka. Also, that she was fired into while so doing.

We have been handed by a lady of this city, an old copy of the Jacksonville News—Extra, dated September 18, 1854. From it we republish the following interesting account of the proceedings:

GREAT EXCITEMENT!

THE STEAMER WELAKA FIRED INTO—THE ENGINEER REPORTED TO BE WOUNDED.

In anticipation of the steamer Welaka attempting to run the quarantine, established by the Town Council, the following resolution, offered by Councilman Call, was unanimously adopted by the Council:

Resolved, That the Intendant be and is hereby authorized and requested to take such forcible steps as he may deem necessary to prevent future infractions of our quarantine laws and regulations.

Under these instructions, volunteers were enrolled, and a battery, consisting of a twenty-four and a brass six-pounder, were planted on the bluff in an open lot between the mill of Foster & Stev-

ens and Messrs. Mooney & Gookin's Foundry and Machine Works.

The port physician was then despatched to the quarantine ground at Dames' Point, with the warning to Captain King, that if he attempted to pass Jacksonville he would be fired into. In order that the passengers who might be on board, should not be exposed to the danger of the fire, another messenger was despatched to Mayport, with a like warning. The passengers, if there were any, were advised to go ashore at both of these points. The port physician and messenger were sent down by the steamer Meyers.

We also learn that Mr. Bisbee, of the firm of Bisbee & Canova, agents of the Welaka, accompanied by Captain Shaw, of the steamer Gaston, went down in the Meyers, and earnestly entreated him not to endeavor to pass Jacksonville. His answer to them was that he was bound for Palatka and intended to go there. His answer to the port physician and messenger was, "You have done your duty, but I am bound for Palatka."

At eight o'clock on Sunday morning the volunteers assembled, according to order, established a military camp, planted sentries, and manned their batteries. A look-out was posted upon the dock of Messrs. Stevens & Foster's mill, who was to announce the approach of a steamboat by the discharge of his musket.

The day passed off very quietly, very little ex-

citement being exhibited by either citizens or volunteers, but a firm determination was evinced by every countenance, to uphold the laws which they were called upon to defend, at any sacrifice. This determination was not the result of a sudden ebullition of passion, but that of a settled conviction, that they were performing their duty, and in full view of the responsibility of their position. At sunset an evening gun was fired, and it was fondly hoped that the Welaka would not make her appearance—that she had brought up at the quarantine ground, and would respect the laws of the town. These hopes were soon dissolved by the report of a musket from the look-out station, and soon the smoke of a steamer became visible over the point.

As the steamer advanced she was ascertained to be the Welaka, and the batteries were manned and the port fires lighted, ready for a discharge. As she came abreast of the battery, a blank cartridge was fired to bring her to, but as she disregarded the warning, the guns were then shotted, and commenced a fire upon her. It was now growing so dark that the aim of the guns could not be certain, and the steamer passed on up the river. It is supposed, however, that she was struck, and a report has just come in that her engineer was wounded by a splinter and carried ashore to the residence of Dr. Ashurst, near Philips Point.

The Town Council are in session this morning,

(18th inst.,) and what further measures will be resorted to have not yet transpired. We await the result.

The following is from the charter of the town, granted by the territorial legislature, endorsed by Congress upon its passage through that body, and subsequently confirmed when Florida became a State:

"They shall have authority to guard against the introduction of infectious or malignant diseases, and for this purpose may prohibit or regulate the ingress or approach of vessels into the waters within the limits of said corporation, and whenever necessary, may compel them, under fixed and certain penalties, to perform quarantine, and to observe such other rules and regulations as the said council may deem proper by ordinance, to establish.

Below will be found the boundaries of the town, which, it will be observed, takes the whole of the river:

AN ACT to amend an Act to incorporate the Town of Jacksonville.

SECTION 1. Be it enacted by the Governor and

Legislative Council of the Territory of Florida, That so much of the act entitled an act to incorporate the Town of Jacksonville, approved 10th of February, 1841, as defines the boundaries of said town be, and the same is hereby, repealed. To take effect from and after the approval of this act, and that from and after said approval the boundaries of said town shall be as follows—to-wit: Beginning at a point on the south bank of St. Johns river, directly south from the mouth of Hogan's creek, thence north to the mouth of Hogan's creek aforesaid, thence along said creek, ascending with the meanders of the south branch of said creek to a point near the public road, (called the King's road,) where said creek takes a direction from nearly south-west to nearly north-west from said bend by a direct line, nearly a southwestwardly direction to the mouth of McCoy's creek, thence across the St. Johns river by a direct line to Hendrick's point, thence eastwardly along the bank of St. Johns river to the point of beginning.

Passed the House 29th January, 1842.
Passed the Senate 25th February, 1842.
Approved 4th March, 1842.

What do you think of it? For the love of mankind they fired into the steamer and wounded the engineer. What do you think of it? That it looks Christian-like? Think of it! Look at the man who did the firing; then look at the dying

engineer; then look at his tearful wife and little innocent children, standing by the side of their dying father, of whose kind, careful protection they are so suddenly to be bereft. Is it not awful? How would this scene look on a well executed picture, let me ask you?

I say that the man who appreciates and endorses the act of the man who fired that shot, is not only an unmitigated scoundrel, but a murderer at heart. He has the hellish spirit of persecution in him yet. He is hateful and filled with bitter prejudices. That man is not at peace with himself—still less with others. But it is well to say right here,

"The death of the body
Is but the life of the soul."

I have not much relish for such scenes, for my tastes lie quite in another direction. I cannot credit such brutal acts as our newspapers certainly do. It was truly a deed better suited to the habits of savages at some earlier period of the world's history than to the usages of men claiming to be civilized, and that, too, in the middle of the last century, when science, art, and good breeding were supposed to have reached their highest points of perfection. It seems incredible that such could have been the entertained opinions of those living at that time, or that such sickening customs were not only tolerated—but enforced.

Yes; and stranger still is it for us to realize that this barbaric law has never as yet been repealed. Would it not, I would ask, be far better for society, if this most disgraceful law were erased from the statute books of the United States? There can be but one reply to such a question! This quarantine law has dug the graves of many.

From the Daily Chronicle, October 18, 1877.

ORIGIN OF THE YELLOW FEVER AT PORT ROYAL.

The following is a dispatch to the Savannah News, from Port Royal:

After a careful examination the physicians assert that the fever was undoubtedly brought here from Fernandina by one of the New York steamers which touch at this place, going and coming from Fernandina.

What better commentary than the above could be had upon the wisdom and judicious action of the Jacksonville Board of Health in shutting off all communication at the very first signs of danger, and thus securing uninterrupted health and future prosperity to our city.

Are physicians attempting to teach mankind something similar to that which priests have taught—impossibilities? They had better admit the terrible mistake they have made, and at once. I once heard a lawyer say in open court, "I had rather have the judgment of a common jury than that of a physician," and I believe he uttered the truth.

This determination after the careful examination of the physicians about the origin of the fever at Port Royal, appears to me somewhat similar to that of a priest, after relating the silly Flood story. But my friends, do you really place much, if any, importance to that Flood story? Do you even pretend to assert that the atmosphere could support moisture enough to rain over the entire earth to the depth of five miles, to the tops of the highest mountains. If it did not come from the atmosphere, where did it come from, and where did it go to afterwards? And was there at any time, in Nature or in the universe, any more water than there is to-day?

Does it seem scientific to say that two or three millions of animals, birds and insects would voluntarily and simultaneously congregate from every

zone and continent upon the earth unto Noah, to be placed in the ark? If they did not come voluntarily, what brought them together? Noah was busy building the ark for them, and he could not attend to it. Is it possible to believe that animals from the tropics, and animals from the frigid zone, and from all parts of the earth, all of different natures, could be shut up in a tight box, water-tight, the only door and windows closed, and remain alive for any length of time? Is it possible to believe that the food of such animals as require fresh meat, fresh fish, fresh grass, fresh leaves, quantities of worms, and insects of all kinds, some of them even requiring honey, could be provided for and kept in the ark, with all that aggregate of animal life, some hundred and twenty animals and insects to every square yard the ark contained, sufficient to last them more than a year? Is it possible to believe that when the animals from the warm countries disembarked, on the top of Mount Ararat, said to be seventeen thousand feet above the level of the sea, and five thousand feet above the line of perpetual snow and frost, they could live until they had descended fifteen thousand feet or more, where the weather was milder? Is it possible to believe, or even think, they could find anything to eat after all the animals had been killed, and every plant and tree inevitably destroyed by being a year under water? Is it possible to believe that a rainbow never appeared un-

til after Noah left the ark, some four thousand years ago? Does not science teach that rainbows have been produced for as many hundred thousand years as there has been a sun to shine upon descending drops of rain? Can you accout for the disappearance of the water which reached to the tops of the highest mountains? Where could it possibly have gone to?

Yellow fever has been produced by impurities circulating through the system, and not by one of the New York steamers that touches at Port Royal going and coming from Fernandina. Poisoned food and drink, and a foul atmosphere were the origin of the fever, connected, as they were, with filthy bodies. The man who keeps his system free from all impurities need not fear the yellow fever.

THE WISDOM OF WOMEN.

Woman, as she is, and not as she should be. It has evidently been proven that women, in their endurance, vital resources, and muscular

strength, are superior to men. Women can endure prolonged labor, privations, loss of food and sleep, and sustain unceasing care and watchfulness far better than men can do. And it is certain that she can teach the world more than a man, and civilize it more quickly than any man could do. The false idea of man that woman is weak and unfit to take any part in government business, is one of the greatest mistakes that man has ever made.

Before I proceed further, I would beg leave to enquire what man has actually accomplished during all the long time that he has possessed the whole authority and power of the government? Do they produce any evidence that they have civilized the world? What good have they done in the world? In searching their records, do we not learn that man has invariably been the cause of all our brutal and cruel wars? Do they not also conclusively prove that man has always been the author of all the damnable crimes that have ever been perpetrated upon earth? Have they not given this evidence plainly by their behavior and conduct, and does it prove anything in their favor? Have they not proved unworthy of the confidence placed in them? Have they faithfully filled the positions with which they have been honored? Have they endeavored to preserve peace, or have they made war? Have they tried to protect property, or have they sold it for taxes?

The proclivities of a man toward peace are very like those of a chicken-hawk—along way from civilizing. Can they show that they have civilized the world? If not, who is to be blamed because the world is still in an uncivilized condition—the women? No, reader; their innocence never had a voice in it. They have never, at any time, been permitted a voice in the matter; they have only borne and suffered patiently under the government which men have exercised and controlled exclusively. Women to-day know it to be a fact, that men alone are absolutely unfit to supply the actual wants of the community around them. It is, alas, too true that women have been forced to bear this long enough without having anything to say about it, and this state of things will not be permitted to exist a great deal longer.

Women have made the discovery that men have not only withheld their rights and liberties, but they have, in many instances, forced them to act in direct opposition to their own better judgment. Men may as well hear the truth. Of what they have been capable has been abundantly proved by their own acts and doings; we have no need to enquire what these acts are, as that would make the matter infinitely worse.

Peace in the hands of women equal co-ordinate rights with men, and then peace, safety and happiness for all mankind will be an assured fact. No man lives that is fully qualified to give the love-

and kind treatment our diseased nation really needs, this must come alone from women. Men are forced to suffer nearly as much as women from the laws, as they exist at present, most of which inflict serious injury upon both sexes, and at the same time woman is deprived of the right to remove the wrongs by which she is more or less surrounded. She must preserve silence, for she seems not to be recognized as a reasonable, thinking human being, but as an absolute slave, subject to the complete control of man, her sovereign lord and master. Has slavery ever been abolished, or will it ever be? Have equal rights ever been established? If so, why should not women be permitted to partake of them? Why not allowed an equal amount of freedom with man? Why is it that she is thought to be unfit for office? Why should she not claim her place in the halls of legislation and in Congress?

I believe in civilizing the world; I believe in equal rights to be divided equally between women and men. If women are human beings, they should be treated as such, and not made subject to men in everything and anything. The most ignorant man is permitted to vote at an election, while women, who are educated, talented and refined, are not allowed to exercise that privilege. That would, indeed, be a terrible sin, for which no expiation could be made.

Women do not demand any advantages. They ask only for equality with man, and this boon should be granted them without any further delay. The women simply demand their rights, and if these are not accorded them, it will be a lasting shame and stigma on our great nation. All that is asked for them is equal rights. They never have yet been free; they never have enjoyed equal liberty and equal rights with mankind. They never have had the right to go to the legislature or to Congress, nor have they the right to decide by their votes, who shall and who shall not be permitted to hold office; and why? Because the Bible record tells us she trespassed! yet she was able to tell us the difference between good and evil, when man could not decide with any degree of certainty.

Thank God, this old book has had its day. It is well known to every one that it tells us grand lies, and therefore it is not recognized by the learned among men and women in any country or clime. I hold and maintain that women have the same right to take a part in our government that man possesses, if she desires to exercise that right. I say, that, as a human being, she is, in all respects, man's equal, and in many cases his superior. I say it is a positive outrage upon women to make them subject to laws and their penalties, while they are not permitted to assist in making or executing these laws. I say that a brave woman

ought to have just as much right to decide by her vote, whether our country shall be plunged into war or remain at peace with all the world, as much as any gentleman or loafer, who claims the right to deposit his vote in the ballot-box. If women desire to vote, why not allow them the privilege? Is it a harm or a sin for women to vote? If so, I beg to be shown in what the harm or sin consists. Is it wrong for a woman to possess equal rights with a man? If it is, the community at large ought to be made aware of the fact. Shall she be deprived of all her inherent rights and privileges because her time ought to be occupied in sewing, scouring, cooking and dressing, while man has nothing else to do but to meddle in politics? Has he not his own business to attend to, as well as women, even if he does find plenty of time to attend to politics and government affairs. Why is it a sin for women to attempt to exercise the same right, while at the same time it is perfectly right for men to do as they like in the matter?

It is a grand thought, a sublime idea, is it not, for men to endeavor to believe that what is perfectly right for them to do, becomes a glaring sin for women the moment they endeavor to follow the example placed before them. There is a strange inconsistency here, it seems to me, that deserves an explanation of some kind. What makes it right for man to do what woman cannot? Nonsense; what is right for a man is also right for a

woman, and what is wrong in one, is also a wrong in the other. Is it right for a man to claim more right in the universe than a woman? If so, in what does the right consist, and who gave him this right?

That man who claims more right in the universe than a woman, is an infernal scoundrel, a cheat, and a villain, dangerous to the society in which he exists. Man is strong, coarse and brutal, while women are wise, kind and tender-hearted, and the proper exercise of the virtues, which they undeniably possess, is just what is needed to restore peace and happiness to our distracted country.

The man who works against the liberty of woman, labors against equal rights, and proves himself a dangerous man to civilized society. He proves his unfitness to hold official position, and should not be permitted to serve as a juryman because he cannot decide with impartiality. He sticks to one side, and thinks more of himself than he does of others around him. He cannot decide between right and wrong, on account of his prejudices. He is unfit to send to the legislature or to Congress, because he is unfit to make impartial laws. Mankind will never be able to secure the blessings of equal rights, justice, liberty and protection, as long as women are excluded from the jury-box, the halls of legislation and Congress.

QUARANTINE.

(*Continued.*)

From the Sun and Press.

FERNANDINA ENCOURAGED.

MARKED DECREASE OF THE FEVER — ONLY A FEW CASES NOW UNDER TREATMENT — THE WORKING PEOPLE IN A DESTITUTE AND PITIABLE CONDITION—BALDWIN'S JOKE ON JACKSONVILLE.

BALDWIN, October 17, 1877.

The condition of affairs in Fernandina as regards the sickness there is very encouraging. There are very few cases—probably not more than ten—now on hand, and those are of a mild form. A number of the nurses have left, and most of the doctors will soon leave, there being no further need for them.

Dr. Herndon was buried at five p. m. yesterday. Dr. Martin has been slightly indisposed for the last day or two, but his sickness is decided to be but a slight bilious attack brought on by over-exertion. He has no symptons of yellow fever. The weather continues pleasant and favorable.

The financial situation remains unchanged. All business is necessarily at a stand-still, and nothing can be done until frost, and in consequence, the large number of working people are in a deplor-

able condition. With no possible means of earning the common necessities of life, they are compelled to accept charity. Particularly is this the case with the colored population, and it is rumored that the recent developments indicate an inclination on the part of the lower and unruly elements to take matters into their own hands, and it is hoped that anything in the shape of a riot may be avoided. There is, happily, a large number of the colored people with more education and respectability who will discountenance anything lawless or disorderly, and exert a strong influence over their brethren.

There is quite a number of slight cases of sickness around Callahan, but nothing in the least to give alarm or cause uneasiness, and no deaths have occurred for some time.

Baldwin once more can boast of a perfectly clean bill of health. There is not a case of sickness in or around the place. The refugees have returned, and business is conducted as usual. It is somewhat amusing to watch the trains pass us at ten miles an hour with closed windows and cylinder cocks open. It savors of the ridiculous. Gainesville and Cedar Key have raised their quarantine against us, and it is sincerely hoped that Lake City and Jacksonville may do likewise, that we may soon enjoy free communication with the outside world.

It is well for us to learn to obey Nature's laws, in order to escape her punishment. All the knowledge man requires, is to understand the laws of Nature, and the consequences that naturally follow, as they are obeyed or disobeyed.

WHAT MUST I DO

To be eternally happy? To believe anything without any proof of its truthfulness or falsity—would that make me eternally happy? No! well, then, what must I do in order to bring about this desired result? Do good and prevent evil!

WHAT IS EVIL?

Everything that is said and done against the truth, or which blunts the good morals of mankind, depriving them of liberty, and exposing them to suffer hardship, to oppress, and suppress the truth—to beg!

WHY IS A BEGGAR AN EVIL SINNER?

Because the beggar asks for the surplus labor of the hard working man's earnings, and neglects to labor himself for an honest living. I cannot dwell any longer upon this topic, but before I close I

would say that cleanliness and healthy, desirable food is what makes plants grow strong, healthy and vigorous—not only plants, but animals and men. But uncleanliness and unwholesome food is what makes plants, animals and human beings sickly, weak and feeble.

INTOXICATING LIQUORS

Are, to a great extent, the cause of yellow fever in the Southern States. I blame the doctors for liquor being so generally used, because they recommend it as a stimulant. I say it is no stimulant; it is, instead, a virulent poison, and the direct cause of many evils.

Let me ask, What good has ever the use of intoxicating liquors done to mankind? Has it made people sober and honest? Has it diminished crime or sickness? Has it brought about morality, honesty, industry, safety, peace, happiness or health? Has it exhibited any economy, ability or talent? Has it increased the wealth of the poor or rich; has it civilized the world or aided the poor? Has its use emptied our jails and penitentiaries of criminals? Has it ever prevented murderers from going to the gallows? Has it helped the sick in our

hospitals, or kept paupers away from the poor-house? Has it set the drunkard a good example, or induced him to be more kind to his children? Is it a good thing for education? Does it give instructions in good behavior? Does its use promote refinement and civilization? Is it a benefactor to the human race? Does it support honest labor and help to create wealth?

Thousands of evils, connected with the use of intoxicating liquors I might name, and I will name in another work of mine. Parties, who desire the work, should send money and orders in time. Price, fifty cents each. I shall not suppress the interests of morality, nor will I mock at the truth. Intoxicating liquor is the greatest evil spirit in the world, and therefore, must not be preferred by the majority over any pure spirit. But, as I said before, the doctors say it is a stimulant, and this is the main cause why there are so many drunkards. People should think for themselves, and not trust quite so much in the doctors. How can intoxicating liquors be stimulating, when they rob a man of his common sense and strength—making him unfit to perform any kind of labor.

IMAGINATION.

The imagination of most persons generally pos-

sesses too much power. If, during the prevalence of yellow fever, the symptoms of the disease were kept secret from the world at large, as they are in other complaints generally, not one-eighth of those who now die, would fail to recover from the disease. It is really the diseased imagination which causes death in many instances, for yellow fever is not worse, nor is it more contagious, than many other diseases. The imagination of the patient is excited to its very utmost, and here lies the difficulty. I could produce plenty of proof on this question, but you can read what many authors have written upon this subject, and you will find they have written only the truth.

I have slept in the same bed with yellow fever patients, and I have nursed them over and over again. Cholera morbus, small-pox and typhoid fever are all far more dangerous than yellow fever. I possess a great practical experience of all diseases, and it is not this alone; I possess other information, equally valuable, that I shall place before the public at an early date.

Never, at any time, permit any sweaty clothing to be kept in our about your house. Have your clothes washed as soon as they are taken from your body. Never wear, at any time, your own sweaty clothes or those of any other person. They are poisonous, and the direct cause of disease, and for-

this reason they should be immediately washed and ironed.

THE CAUSE OF DISEASES!

When we consider the cause of diseases, and discover what it is that destroys health, we cannot avoid surprise, when we ascertain that in a majority of instances disease is produced by taking poison into the living system, either by way of stimulants or in the shape of medicines, prescribed by physicians, from drug shops, where they are kept for the purpose of restoring the sick to health.

It would be well for us if we knew the exact analysis of these so-called "stimulants" and "medicines." But I shall say more upon this subject by-and-bye. I just now wish to call attention to the false position taken by the doctors who profess to be able to give health to the sick by the administration of the most powerful poisons—an idea directly opposed to reason and common sense.

Poison does not possess the properties required for restoring sick persons to health; but on the contrary, is the direct cause of sickness.

Diseases are directly caused by obstructions in the system that cannot be removed by poison, for

the reason that poison is in itself an obstruction; the living system acts against it, and tries hard to expel and cast the poison out. This creates a wrangle between poison and the living system. The moment this wrangle commences between the system and the obstructions which have been introduced into it, a feeling of pain is perceived by the person in whom it takes place, and this is what is called sickness or disease. The poison is cast out and the stomach remains. Now, as we see, the obstruction must be removed, in order to free the system of poison, it becomes self-evident that we cannot free the system of poison by administering or admitting more poison into the system. Poison does not, nor can it, remove poison. Poison destroys health, but never restores health to the sick. Poison, taken into the system will produce disease; and to inhale, eat or drink poison will increase, but cannot diminish sickness. Poison is a destructive agent—not to sickness, but to health, and being the cause of sickness, how can it produce health?

Poison to the human system is precisely what fire is to a young tree, instead of restoring it, completely destroys health.

Whosoever administers poison to a human being commits murder. A physician should have no more right to administer a dose of poison than any other man has, as I understand it.

The following appeared in the Jacksonville Sun and Press of September 27, 1877:

BOARD OF HEALTH MEETING.

The board met this morning in response to a call from the president. A quorum present.

The instructions given by the president to quarantine officers since last meeting were adopted.

Upon the matter of allowing Mr. McQ. Saunders to come into the city, a vote of the board having been taken, permission was denied, and it was ordered that he must not remain within ten miles of the city, until further orders of this board.

Report of Dr. A. Gindrat, on a lazaretto, received and placed on file for further reference.

A letter of application from Miss Mooney, of Fernandina, to enter the city, was read, and, by vote of the board, the same was refused.

Dr. Baldwin read a communication from the health committee calling attention to the rules of the board of health, with the following resolution:

Therefore, Be it resolved, That the teachers of the public schools of this city, shall, before admitting any pupils into their respective schools, furnish to the health officer satisfactory evidence that each pupil has been satisfactorily vaccinated; or if such evidence cannot be produced, the said fact shall be reported to the health officer, who shall require the same to be vaccinated before becoming a pupil of said school or schools.

Adopted, and referred to the health committee.

The health officer made a report of the health of the city as being good, and that the work of cleaning is going on well and rapidly; and that he had found no suitable place for a lazaretto, and that the city would have to build one if needed.

After reading the above resolution of the board of health, I wrote a communication to the editor of the Sun and Press for publication, of which the following is a copy:

"I would like to say, through your valuable paper, the Sun and Press, that I noticed in your issue of the 27th of September, 1877, a resolution adopted by the board of health, commanding all children attending public schools, before being admitted, to be vaccinated. I think this is a great wrong to health, liberty and freedom.

"This resolution overturns the foundations of health, liberty and freedom. This vaccination business should be left to our own judgment. If the public have not this individual right, then we are not any longer free, we do not live any longer in a republic.

"The moment we admit deadly poisons into our living systems, we permit diseases to take hold of us. This poison, which is forced into a person by the so-called process of vaccination cannot diminish sickness but is sure to increase disease. Poison is the destructive agent which destroys health and the seed of disease and sickness, and therefore, how can it be the cause of health? I say that the contrary of your doctrine is the exact truth,

and that the present practice of the board of health is false.

"In order to restore the sick to health, we must restore the living system, and aid it in freeing itself of all accumulated poison. If we do this, health is the consequence; if we work to the contrary, death is the result. To vaccinate a person is planting the seed of diseases. The living system acts against deadly poisons. What are diseases? Efforts to remove the impurities of the living system.

"Respectfully,

"AUGUST BUESING."

The above letter was sent to the Sun and Press office, but up to this date it has never appeared in print in that paper. Why it was not printed, I am not able to say.

POISON IS THE CAUSE OF DISEASES.

I am now compelled to say it is from the want of knowledge to state that diseases are removed by poison. I say that poison is the cause of disease, and how then can it be the cause of health. If this is not the fact, I call upon you to disprove it, and show the cause of disease. I say again, that poison cannot remove poison, nor can it remove disease without producing other evils

equally as great, or worse than the first. I say that every dose of medicine, taken into the system which contains poison, aids in the destruction of health and produces diseases in various forms. It makes no difference whether this poison is inhaled, swallowed or in any other way admitted or forced into the system, it surely destroys health. In many instances poison destroys the diseased system, and when this is done, it produces what we call death. I tell you mankind do not die of diseases—they die of poison, which is inhaled or otherwise forced into the living system. I tell you that if this poison were removed or extracted from the living system, instead of being forced more into it, good health would be the result.

But this is not done; the present practice is to force poison into a sick person instead of extracting it from the system, and it seems to me like trying to restore a log to its natural state by fire—after it has been burned to ashes. Is it not laughable? I make use of this illustration to show precisely what fire and poison can do—so far as restoring anything to its natural state is concerned. You can see for yourselves what this is in practice, and how it is opposed by common sense.

Why, could we expect anything better than this? Does not every business man try to keep his business going? Does not the gardener plant in order to produce something to live off of? and

could you expect physicians to do otherwise, or adopt any other course.

I cannot comprehend, that bodies which have been destroyed by disease or poison can ever again be restored to their natural state with drugs, poisons or medicines. I cannot understand why vaccination should prevent healthy bodies from getting sick. I believe that by vaccination the seeds of disease are sown. Is a clean soil kept clear from hateful weeds by sowing hateful seeds upon the clean soil? It is clear to my mind that this is something that cannot very well be done. The only way that I know of is to keep hateful seeds out of the soil, if you wish to keep it pure, clean and free from weeds. If we sow wheat in a pure soil, we expect it to bring forth similar grain in due season, but if we sow hateful weeds in a pure soil, what can we expect but a crop of hateful weeds. If we expect anything to the contrary we give ample proof that we are greatly in need of knowledge. If we sow the seeds of disease in a pure system, we know exactly what sort of a growth to expect.

Vaccination! What is it?

Forcing (sowing) filthy matter, the substance of running sores, into the pure and healthy systems of young and innocent children, at once produces inflammation and excessive pain. Vaccination is not a remedy to prevent or diminish disease; but that it increases disease I have ample proof. I have also plenty of proof that, while the natural system is easily destroyed, it cannot well be restored by poisonous drugs or medicines to its natural state.

I cannot well comprehend how a gardener can keep his soil free from hateful weeds by sowing

the seeds thereof directly in the clean soil. By adopting such a course, he might be very sure that people would call him crazy. Is it not laughable that doctors pretend to keep a pest away from the people by sowing that pest into a healthy system?

And even if this pest was sown into a diseased system instead of a healthy one, it would fail absolutely to cure or palliate the disease, and would make it a great deal worse, because there would be that much more impurity added to the system, and that much more would have to be thoroughly extracted before the health was restored. Our physicians are pursuing a wrong course; they are doing exactly wrong instead of exactly right; they are sowing evil seed in order to keep the system clear of it. What do you think of this?

I am perfectly aware that certain people, however learned and intelligent they may be, when biased by prejudice, are apt to exhibit a strong tendency towards ignorance. In fact, such things as "remedies" do not exist, except in the imagination, but the consequences certainly do. If remedies really existed, we ought to be able to change an old cotton coat into its former natural bloom or cotton flowers again. This, we are, of course, unable to do—consequently we can know but little positively of remedies.

There is no benefit to be derived in telling people, "Do you do so and so, and then, if you are taken sick, I will restore you to health." I had rather become thoroughly acquainted with the causes instead of the consequences of sickness. If a person is taken down sick, it is because he has done something which had a direct tendency to produce sickness. If we endeavor to ascertain the cause

which has produced this sickness, we are able to give full explanations, and the moment we fully understand the cause, we should endeavor to avoid it by every means in our power. What is it that produces sickness among mankind? Is it not poison which has been, at some time, taken and received into the system? Cannot you think of something which you have eaten or drank, which has made you sick? If you ever ascertain that any article of food does not agree with you, avoid the use of it by all means. Prefer health to sickness under all circumstances, even if you are obliged to sacrifice your appetite for certain articles of food.

The very best way to preserve your health, is to get out of your bed every morning about 5 o'clock. The first thing you must do is to take a good blood-warm bath; have plenty of soap and water, together with a soft brush, and give the whole body a good, hard scrubbing from head to foot. Have a coarse towel and rub the skin hard, so as to get up an enlivening warmth over your whole physical system. Then dress yourself in clean, well-washed clothing, and remove your bed into the sun for an hour or two. Take from one to two hours' exercise before breakfast. Let your breakfast consist of oatmeal or grits-soup, and graham bread, one egg, and good, sweet butter.

OAT-MEAL SOUP.

For oat-meal soup you first take a quart of soft

water and let it boil thoroughly. Meantime have three ounces of oat-meal dissolved in half a pint of cold water, and stir this carefully into the boiling water, and let it boil until it is thoroughly cooked.

HOW TO MAKE WHOLESOME GRAHAM BREAD OR BISCUITS.

Into one part of cold, soft water stir two parts of rather coarsely ground graham flour, made from the very best of white wheat. Sift in slowly with one hand, while stirring with the other, thus endeavoring to get in as much air as possible. If the flour is made from red wheat, a little more than two parts of meal will be required. The latter should always be thick enough so it will not settle flat. If the mixture is too thin, the biscuit will be likely to be flat and blistered; if too thick, they will be tough and heavy. In the first case, the batter will not be of sufficient firmness to retain the air; and if made too thick, it will be found stiff and unyielding. No salt, soda, or yeast should be used.

BAKING.

The loaves or biscuits should be made small.

The pans must be heated very hot before dropping the batter in. A very hot oven is absolutely required. The loaves should be baked from twenty-five to thirty minutes. In order to prevent sticking, smear the inside of the baking pans with sweet oil or fresh butter, and then the loaves will come out nicely without any trouble.

FOR DINNER

Eat boiled vegetables or fruit, but do not eat any beef or pork.

FOR SUPPER

Eat nothing!

Tobacco should be avoided in ail its forms, as well as every kind of intoxicating liquors. If you feel like drinking, drink water, and retire to your bed about nine o'clock in the evening.

A SIMPLE CURE FOR DRUNKENNESS.

A Brooklyn man writes to the Sun: I drank

more intoxicating liquor from the year 1857 to the last day of 1873 than any other person I ever heard of; and in the time, knowing this sure cure, did not practice it on myself, but for fun, did practice it on many others, and effected permanent cures. The remedy of the cure is this: "When a person finds he must have a drink, let him take a drink of water, say two or three swallows, as often as the thirst or craving may desire. Let him continue this practice. His old chums will laugh; but let him persevere, and it will be a week before the appetite for any kind of stimulant will disappear altogether, and water be taken to quench the natural thirst. If at any time the victim should feel a craving, let him take the first opportunity and obtain a swallow of water, and he can pass and repass all saloons. When he goes home at night he will feel satisfied and be sober and have money in his pocket. I commenced this practice the first day of 1873 and never think of taking a drink of stimulants.

I pronounce the above remedy excellent.

Oatmeal contains more nutriment than any other grain. Sometime ago I spoke of this to a homœopathic physician, and he denied it, alleging it was horse-food, but not good for human beings to eat. I replied to him, "If a horse obtains his strength from oats, why will it not give the same strength to men?" This settled our conversation upon this subject at once. And I firmly believe that oatmeal contains more strength and is more healthy for animals and men than any other grain that can be named. This has been effectually proved in Europe. And I also assert that it acts upon men

precisely as it does on animals, and will give all the strength and force that men are in need of. Oatmeal should also be used by sick people, instead of beef-tea.

DISINFECTANTS.

The following is from the Sun and Press. It is supposed to be an advertisement:

A DISINFECTANT SUGGESTED.

BROOKLYN, September 22, 1877.

To the Editor of the New York Herald.

Will you please advise the people of Fernandina, Florida, that a mixture of the following acids, viz., twelve ounces muriatic acid, four ounces nitric acid, one ounce oil of vitriol, (sulphuric acid) —the nitric acid to be put in the muriatic, and the oil of vitriol by drops into the mixture of muriatic and nitric acids, the same to be put in a porcelain cup, which is to be placed in warm water—will produce a gas of chloride, which destroys entirely the miasmatic poisonous atmospheric substances, which are the originators of yellow fever.

The cup with above mixture, which mixture is by no means a medicine, and should never be used as

such, but only as a sure preventer of the malady and the spreading thereof, and thorough purifier of the air, should be put in every room or any place where yellow fever is prevailing. It is a cheap preventer of the disease, costing only about twenty-five cents.

THE AUTHOR

Would like to ask the kind reader whether he has noticed the disinfectant suggestion. If not, I would like him to read it. And then the author would like to ask the reader whether he is acquainted with the above poisons—nitric acid and vitriol? If not, go and purchase a little, and then put a single drop of it upon your skin—just simply for the fun of it. Then look at your skin, and afterwards look at a man who has got the yellow fever. Then, for your own satisfaction, examine, stop and think. Look at the man with the poison of nitric acid and vitriol, watch him and see how he sends a poisoned odor into the atmosphere, in order to get the atmosphere free of poison. Does it not look precisely like seeing a man throw heaps of dry wood onto a fire, hoping to extinguish the fire by that process.

What ought to be done in order to produce a pure atmosphere? Would it be advisable to add a greater amount of poison to an already poisoned atmosphere in order to free it entirely from poison?

What is really the cause of the atmosphere being impure. Is it the vile odors of poisons exposed to the atmosphere—such as nitric acid and vitriol? or is it the odors that emanate from a beautiful rose, sweet violets or blooming mignonettes? Will you believe or be persuaded into the belief that a fire can be extinguished by throwing an additional quantity of dry wood into the fire? Will you believe that a poisoned atmosphere can be purified by exposing an additional quantity of poison? Now, reader, if you believe that these things can be done, you believe in impossibilities.

Could you, even for a moment, believe that this poison existing in the atmosphere, could be removed by introducing an additional quantity of poison? Would it be possible to make the air less impure by this process? Do you know what that word "add" means? Yes? All right, then; you know, then, it does not mean to lessen, but to increase. You increase the impurities of the atmosphere. That is what you do. To be pure means free of all impurities and poisons. This is what you should have known long ago.

THE CAUSE OF SICKNESS AND DEATH.

Now let us enquire about the causes of sickness and death. Do you suppose that you could live long by inhaling nitric acid and vitriolic gases? What difference is there between inhalation and

drinking? You suppose that by inhaling poison you produce health, while the act of drinking it would kill? Now, my friends, let me inform you that it kills both ways—one is a slow poison, while the other is a quick one. Being drank, it kills instantaneously, but if inhaled, you are first taken sick; and then, by taking another dose of drug poison on the top of it, you are killed slowly—similar to the way in which the sun drives the dampness from the earth. It is not done at once. Oh, no! not by any means.

PURE ATMOSPHERE.

Well, then, what must we do, in order to keep the atmosphere pure and healthy? Why, you must free it of all the impurities it contains. Bury them deep in the ground.

HOW TO MAKE A VERY PURE ATMOSPHERE.

The city authorities should see to it and do it—if the owners are too poor to do it. During every July month all unpainted wooden houses and

fences should be whitewashed, inside and outside, with the following

BRILLIANT WHITEWASH.

Many have heard of the brilliant stucco whitewash on the east end of the President's house at Washington. The following is a receipt for it. It is gleaned from the National Intelligencer, with some additional improvements, learned by experiments:

Take half a bushel of nice unslacked lime, slack it with boiling water, cover it during the process to keep in the steam. Strain the liquid through a fine seive or strainer, and add to it a peck of salt, previously well dissolved in warm water; three pounds of ground rice, boiled to a thin paste, and stirred in boiling hot; half a pound of powdered Spanish whiting, and a pound of clean glue, which has been previously dissolved by soaking it well, and then hanging it over a slow fire, in a small kettle within a large one filled with water. Add five gallons of hot water to the mixture, stir it well and let it stand a few days covered from the dirt.

It should be put on right hot; for this purpose it can be kept in a kettle on a portable furnace. It is said that about a pint of this mixture will cover a square yard upon the outside of a house, if properly applied. Brushes more or less small may be used according to the neatness of the job required. It answers as well as oil paint for wood, brick or stone, and is cheaper. It retains its brilliancy for many years. There is nothing of the kind that will compare with it—either for inside or outside walls.

After having everything whitewashed, inside as well as outside, then begin to wash your house clean, and that very clean. Keep your windows and doors open. Around the house you plant flowers—such as monthly roses, violets, sweet mignonettes, and other attractions. Every day fill your house with fresh bouquets of flowers.

Now, in case any one is sick in the house, with any disease that people call contagious, in order to get pure air and produce a pure atmosphere, you simply go to a sand-hill, and procure a quantity of fresh, clean white sand. With this sand you cover your floors about half an inch in depth, renewing it twice each day. Never let it remain in the house longer than twenty-four hours at most; then sweep it out very thoroughly, throwing fresh sand in its place. At the same time have four earthen pots in the room, filled with fresh, nice and pure cold water, which will absorb all the impurities of the atmosphere, and see that the contents are renewed at least once in every six hours. Never use any other disinfectants than those I have recommended, and these should only be used in the case of contagious diseases. It will cost no money and very little trouble. Never let any dirt remain about the corners in your house, or permit any poisons to enter your dwelling.

PARTIES FROM CONTAGIOUS DISTRICTS.

When an attempt is made to enter another city

the parties making the attempt should be received and treated as friends. Because the disease of yellow fever exists in the place from whence they came, they should not be punished for it, as it is clearly no fault of theirs. They simply desire not to associate with the sick and diseased, perhaps believing honestly that the malady is contagious, which it is not. They ought not, therefore, to be exposed and made to suffer hardships for the sins of other parties. That is undeniably wrong.

If the city authorities actually believe that yellow fever is contagious, in this case they might insist that people coming from places where the disease is known to exist, should be purified before being permitted to enter the city they desire to visit.

This purification process should consist of a Russian steam-bath, and the visitors should be made to swallow and inject at least a quart of milk-warm water unflinchingly. They should drink and inject it with pleasure, without saying a word against it. Their clothing should then be well steamed; then be dried in a hot room, and well ironed afterwards with hot irons. Parties going through this process should be required to pay one or two dollars, in order that no expense might accrue to the city.

Railroad cars and steamers coming from what are called infected districts, might be well purified with boiling water.

The house of reception for visitors might be separated into two distinct compartments, one for the occupancy of ladies, and the other for the use of gentlemen. No person should be permitted to remain in this building any longer than is absolutely necessary for them to pass through the purifi-

cation process. When visitors have been thoroughly purified, they should then be enjoined to eat no meats, drink no intoxicating beverages and avoid all use of tobacco. They should eat but little and let their diet be composed of well boiled vegetables, fruits, graham bread and oatmeal.

I propose to get out a second edition of this volume, in which I shall speak at length of those things you all desire to know. This book has been hastily written—say in about two months' time, and this was too short a time to think and write of all that could be said upon the subject of yellow fever. In addition to this, I was obliged to attend to my grocery business, and was often interrupted in my thoughts. I hope to get so that I need not pay any attention to the grocery business, but devote all my time to writing and issuing books that I dearly love.

I am willing for others to differ with me, but I would like that every able person would write and speak his sentiments on this and on all other subjects.

BY WHAT ARE CONTAGIOUS DISEASES KNOWN?

If this is what the kind reader desires to know, let him read the thirteenth chapter of Leviticus,

and he will discover a way to determine whether a disease is, or is not, contagious. But times, such as are there described, thank God, have passed away, never, never to return, and I am in hopes that all of the wild, chimerical, superstitious beliefs now in existence, will pass away in a similar manner and be laughed at in future, as we now laugh at the thirteenth chapter of Leviticus.

It is a very foolish, nonsensical, and superstitious belief for any one to believe that disease of any kind is really contagious. Entertaining such a belief has been the primary cause of a vast deal of wretchedness and misery upon this earth of ours. Induce mankind to stop their evil acts and behave better hereafter, and at the same time do all the good you can yourself to those around you. Disease arises from one single cause alone, and that is, a disobedience of the laws of Nature.

THE CAUSE OF FUMIGATION.

A schooner was fumigated yesterday at quarantine, and one of the results of the process was over a barrelful of dead rats.—Pensacola Herald.

The above extract contains all the proof necessary to convince the reader of the actual character of the terrible poisons generally used for purposes of fumigation. Did these rats die of yellow fever?

Or did they die from the effects of poison that had been used by the fumigators? Certainly, any one can perceive it was the poison that killed them.

In the same way the life of our quarantine officer at Baldwin was sacrificed. It was his duty to fumigate the mail, and in doing it he lost his life. It is precisely the same process as that described in the Pensacola Herald. If people only knew to a certainty what was the cause of death, then they would, indeed, having something to wonder about.

No poison should ever be used under any circumstances; if it will kill rats it will kill mankind as well. As though yellow fever was to be treated like an insect or animal, that it should be poisoned precisely as we would poison rats, in order to get rid of it. It is, indeed, truly laughable. In what dark ignorance many of us are groping yet. If poison is the cause of yellow fever, how can it kill yellow fever? The administration of poison increases the natural savage strength of the fever. You should decrease your poisons instead of endeavoring to increase them, as you are now doing. Then you will get it right, and then there will be little or no fear of your getting sick.

What a remarkable discovery of professional views has taken place within the past hundred years with regard to diseases. Medical practitioners would do well to acknowledge promptly their gross ignorance and many errors. The fact that they still continue to search for new remedies is a convincing proof that, as yet, they have found out nothing reliable that may be successfully used in the treatment of diseases. How is it then that people yet complain, day by day, of being sick and diseased? Will any physician dare say

that he cures diseases? Have any of them learned how to cure diseases, or is this information yet to be taught them? I say use plenty of exercise and be willing to be taught obedience.

Let the people thoroughly understand that prevention of disease is actually the best as well as the only cure. So long as their efforts are directed towards the cure of disease, instead of endeavoring to prevent it, as they should do—just so long they may be assured that, instead of less disease they will have more.

DISEASE A CRIME.

After it has become thoroughly understood by the community at large, that disease is really as much of a crime as murder, people will begin to grow a little more careful, and avoid getting sick as they would avoid the crime of murder. And what, after all, is the real difference between a murderer and one who destroys health and life? One is as bad as the other, for one destroys life as much as the other; and both must be made to suffer a painful death. The truth of the matter is that, upon the truth my faith is founded, while at the same time my will is for the advancement of humanity.

YELLOW FEVER NON-CONTAGIOUS.

From the Savannah News, November 2, 1877.

A DEPLORABLE CONDITION OF AFFAIRS.

As announced in our yesterday's issue, the revenue cutter Boutwell arrived from Fernandina on Wednesday night at half-past nine o'clock, with Drs. Martin and Starbuck, who were gladly welcomed by their host of friends. We had an interesting interview with Dr. Starbuck during the morning, and learned from him the following facts in reference to the epidemic:

At present the fever is about over, the material being exhausted. Only twenty whites who remained in the town escaped the sickness. The fatality has been very heavy. There are a number of cases of sickness among the negroes yet, but no serious results are apprehended, as the cases are of a light type and the medical attention is sufficient for all emergencies.

According to the census taken September 28th, 1877, there was a population of—whites, 518, colored, 1,114; total white and colored, 1,632. From August 21st to October 31st there were 94 deaths, making a fatality of five and a half per cent. of the total population. The death rate among the whites was about sixteen per cent., there being only about ten deaths among the colored.

The white population depend exclusively on the shipping for a support. They are all poor, and have no means or other business, but are dependent solely on the proceeds of their labor for a livelihood; and now, that there is no shipping, they will have to be fed by the city for at least a month to come, or the suffering will be fearful. The sanitary committee have received but seventeen thousand dollars from all sources, and with this sum they have paid for medicines, nurses, funeral expenses and all the other expenses incident to an epidemic of yellow fever, besides feeding nearly the whole population. On the 30th of October they had in the treasury one dollar and a half, and were in debt two thousand dollars.

This shows a deplorable condition of affairs, and is calculated to excite the liveliest sympathy of every community.

Dr. Blackburn, of Kentucky, who rendered efficient services when the epidemic was at its height, is now on a tour through the West, giving lectures for the benefit of the sufferers and soliciting contributions.

It is suggested that the State authorities of Florida should take some measures for the relief of these afflicted people, as the occasion is one that requires prompt action.

ARGUMENT.

For the sake of an argument, allow me to ask

the reader whether he has read the "Deplorable Condition of Affairs." If not, I want him to read it.

Now, reader, allow me to ask you, Is the yellow fever contagious? If so, how is it that those twenty persons were not impregnated with yellow fever?

I would like to ask, also, Was the atmosphere the cause of yellow fever at Fernandina, Florida? If it was, why did not these twenty persons take the disease?

Was it possible for them to inhale a different kind of atmosphere from that which was found in Fernandina at that time?

If they did inhale that very atmosphere, why did they not take the yellow fever? What was it that especially saved them from that dreaded scourge, the yellow fever? What could possibly be the reason that all the others were sick? What may be the reason that some die, while others are more or less sick?

These questions are asked for the sake of a fair and impartial examination, and that we may arrive at the truth, as this course is sure to produce the best of evidence.

Take it for granted that yellow fever is not contagious, for were such the case, these twenty persons would most certainly have taken it. The fact that it was not contagious, gives all the reason we search for why they escaped when so prominently exposed.

Take it also for granted that yellow fever does not exist in the atmosphere, for, if this were the fact, these people would most certainly have inhaled it, and caught the disease. The reason why they escaped was, that no yellow fever was to be

found in the atmosphere, and hence it was not possible for them to become affected by it. The inference is too plain for any one to be mistaken.

You may also take it for granted that there is a cause for the disease without doubt, and this cause may readily be traced to absolute filthiness; eating and drinking unwholesome food, and compelling the stomach to receive, during a hot summer, more food than it is capable of digesting, thereby causing a great amount of vital exhaustion, being constantly covered with dirty and sweaty clothing, and surrounded by decaying and rotten bodies that are constantly permeating the atmosphere with their disgusting odors. Here we can find the cause why so many people are more or less sick, and that, too, without our looking any farther for it.

Yellow fever gives us all the proof we need as to who are obedient to the laws of Nature and who are not. It shows us who have lived right, as well as who have died wrong. Those twenty persons lived in strict accordance with the laws of health, and the reason why they were not punished was because they had done nothing whatever to deserve punishment.

THE ATMOSPHERE HAS YELLOW FEVER —A STEAMER HAS YELLOW FEVER.

I would like to ask how a steamer was able to

bring yellow fever to Port Royal. Did the steamer have the yellow fever, and if so, how is the fact to be satisfactorily proved?

If the steamer really had no yellow fever, how can we believe that the physicians practicing at Port Royal ever asserted that the fever was undoubtedly brought there from Fernandina by one of the New York steamers, which is in the habit of touching at that place. We believe these gentlemen to be men of truth and veracity, and how can we then credit them with any such statement?

If the steamer did actually have the yellow fever, what was the cure? What was the cause or the reason that the steamer had the yellow fever, while the people living on board of her were exempt from it?

If yellow fever is contagious, as the physicians at Port Royal all assert, why did not all the people on board that steamer have the yellow fever? If the yellow fever is in the atmosphere, by what process is it transmitted from one place to another; how is it shipped; how is it done? I desire proof. I have always observed that the impure atmosphere is driven out by that which is pure. The pure atmosphere invariably takes the place of that which is impure. I have also observed that it is the wind or breeze that carries all odors away.

Take it for granted that yellow fever is not contagious. If it had been contagious those physicians who claim to have carefully examined all the characteristics of the disease, would undoubtedly have taken it themselves. The breezes of heaven carry away the disease much more readily than a steamer possibly could do. Be very sure of that. If the disease were really to be found in the at-

mosphere, and if it were contagious, no person, under these circumstances, would be saved.

People, open your eyes, and see; open your ears, and hear! We live here upon the earth, but we know not why, or for what.

We do not seem to understand or comprehend this beautiful world in which we live. We see with our eyes; we hear with our ears, but our minds seem dull of comprehension. We want truthful and reliable doctrine, We desire to advance. Justice as well as honesty ought to be our only policy, and to be obedient to the law.

Let me advise you. If you desire health and long life, and wish to live happy, be obedient to the laws of health. Sickness is the punishment of disobedience. Health is the reward of obedience. It is of no use for us to live here in this world without knowing why all these facts exist or why they do not. I am an investigator. I want to know why and wherefore. If anything appears crooked to me, I immediately search after some method, by means of which everything may be straightened and made all right again. I mean no harm. No! I labor for the happiness of humanity, and I desire all around me to assist me in my labors.

Respectfully,

AUGUST BUESING, Author.

From the St. Augustine "Florida Press," Oct. 20, 1877.

AN ACCOUNT OF THE YELLOW FEVER IN THE UNITED STATES, FROM 1693 TO 1820.

The first appearance of yellow fever in the United States was 1693, at Boston, introduced by a government vessel from the West Indies.

It next appeared at Philadelphia, and Charleston, S. C., 1699, brought by vessels from Barbadoes, West Indies.

In 1702 it appeared in New York, brought from St. Thomas in a bale of cotton. Five hundred out of a population of 8,000 died. It again appeared in New York, 1745; also in Philadelphia, 1741, being introduced by means of a trunk of wearing apparel, belonging to a gentleman who had died of the fever at Barbadoes.

In 1762 in again broke out in Philadelphia, being introduced by friends from on board vessels from the West Indies.

In 1791 it again appeared in New York. In 1793, in Charleston and Philadelphia, where, out of a population of 40,000, four thousand died and over twelve thousand fled from the city. The city at the time was in an extremely filthy condition. The fever in this case, as in the others, was introduced by vessels from St. Domingo, and no

attempt at a quarantine; vessels came directly up to the docks and freely landed passengers and merchandise.

In 1797, the fever broke out in Providence, R. I.; also appeared again in Philadelphia.

About that time it made its appearance at Baltimore, having also first appeared there in 1794, having been brought from Philadelphia.

In 1798 the fever broke out in Boston. It extended to many of the larger cities and towns in New England. Same year it reappeared in New York; over two thousand persons died with it July to October. It also broke out in Philadelphia, and over thirty-five hundred deaths between the first of August and the first of November; brought from the West Indies by the ship Deborrah.

Two points are worthy of note in connection with this epidemic; one, that the authorities of Philadelphia had become frightened at the yearly appearance of the disease, and had placed the city in excellent healthy sanitary condition, compared to what it had been previously, by a careful and vigilant system of police, and yet entirely neglected quaratine measures; and the other that the authorities of Baltimore established a quarantine, not only against vessels coming from the West Indies, but also against persons and baggage from Philadelphia, and entirely escaped the disease.

The next year there was a mild epidemic, which was traced to importations from the West Indies.

In 1800 it visited Providence, R. I., and Baltimore; also in New Bedford, Mass., where a vessel arrived from Demarara with the fever on board, with also a large quantity of damaged coffee.

In 1803, 1804 and 1805, it again appeared in

Philadelphia, but did not rage. After this the disease entirely disappeared from Philadelphia until 1819.

There was more or less of the fever in 1802 and 1805 in Baltimore, Boston, Alexandria, Va., New Haven, Ct., and Providence, R. I.

In 1803 the fever appeared in Boston, and some five or six hundred deaths occurred. It was carried to the town of Catskill, on the Hudson river, where a number died of it. The next year it appeared in New York; about 350 deaths from this time to 1822. In 1809, however, the fever appeared in Brooklyn, N. Y., and suffered to some extent. This was traced to the ship Concordia, from Havana.

In 1811 a similar outbreak occurred at Perth Amboy, brought there by vessels from the West Indies.

In 1819, there was a good deal of fever at quarantine, New York. Cases occurred at their old haunts, in the vicinity of Old and Coenties Slips, but there was nothing approaching an epidemic, there being less than one hundred cases in all.

In 1820, fever appeared at Middletown, Ct., introduced by a sloop from New York.

In 1821, it prevailed as an epidemic in Philadelphia, brought by infected ships from St. Jago de Cuba, but soon its spread was arrested by sanitary measures. About eighty-five deaths in all.

After this the authorities of Philadelphia became fully awakened to the importance of measures to prevent the introduction of the disease, and devised a rigid quarantine law, as well as local sanitary measures. The result was the city enjoyed an immunity from the disease until 1853—a period of 33 years; then the disease reap-

peared from the want of a vigilant quarantine, being clearly due to importation from Cuba.

THE AUTHOR

Asks why, if yellow fever is contagious, that all are not taken sick? Some die, some get better and some never get sick after all. Let me tell you, kind reader, those who have led an extremely filthy life, contrary to the laws of health, contrary to the laws of nature, are, in this manner, punished for their disobedience. I am fully aware that, as a general thing, sinners love to charge all the sins that they have ever committed to the agency of the devil, to some steamer, some other person or some bale of cotton full of contagion, but will these excuses avail them?

So in a case of yellow fever. The patient is ever ready to blame some person besides himself for his disease, but, in reality, he alone is to blame, and this he ought to be fully aware of, as he is the one who has to suffer. Those people he may choose to blame never endure the penalties that attach only to the perpetrator--for that would be unreasonable. It is the perpetrator alone who must in his own proper person, be made to suffer for the faults which he alone has committed.

It is really laughable to be gravely informed that yellow fever can be transmitted by a steamer

or through the agency of a bale of cotton. It would be just as sensible to assert that a drunken man could enter a city, and by the disgusting odors emanating from his filthy person, make every soul in that city drunk? That kind of an argument will hardly answer among men of sense and discretion. Such excuses will not answer. We all know what it takes to make a man drunk as well as we know what produces yellow fever. A steamer or a bale of cotton can no more be blamed for your being sick with yellow fever than you can blame that drunken man for your own intoxication. You could not attach blame to a steamer because you were proved to be a murderer, could you? Every man is to blame, must be held responsible, and must be made to suffer for his own individual misdeeds. He must accept the punishment the moment he commits crime.

It is just as nonsensical and absurd for a man to believe that a steamer or a bale of cotton can produce a yellow fever patient, as it would be for him to assert that one drunken man in a city must prove the direct cause of every other man's drunkenness?

If this is admitted to be impossible, as it really is, then a man who has partaken of intoxicating liquors cannot become drunk any sooner than a person whose system is entirely free from all impurities can become a yellow fever patient. And by the same method of reasoning, a person could not well become a yellow fever patient, because there might be a hundred persons in the city, suffering from the effects of the disease, any more than a man would be sure to be intoxicated just because there might be in the city from two to a

thousand drunken men. It is absurd to ask any man to believe in impossibilities.

It is equally as absurd for men to believe that an impure atmosphere could be in any manner brought to us on a steamer or by a person who happens to come from a city where yellow fever exists. He may just as well be asked to believe that one or one hundred men who came direct from a liquor shop, or who had passed by a place where liquor was sold, were able to bring with them enough of the effluvia of liquor to make everybody drunk with whom they come in contact. If this is admitted to be impossible, as it really is, then why not frankly admit that a steamer or an individual, who comes from an infected city, can no more make a person sick than the man who comes direct from a liquor shop can make anybody drunk.

It is absurd to imagine that any person can take the yellow fever from inhaling the atmosphere of a city where yellow fever exists, fully as absurd as it would be to entertain the belief that a man must necessarily get drunk from inhaling the odor of liquors brought from a liquor shop. It is the liquor a man has drank that has made him drunk, not that which he has inhaled, looked at a held in his hand. It is the depraved conduct and the extreme filthy surroundings and the vile character of the food that a man eats and drinks, that produces sickness—not anything that he has looked upon and seen.

If it were possible for a man to become a thief by inhaling the breath of a thief, or by simply gazing upon him, then I might believe that similar circumstances might produce yellow fever; but I

certainly will not believe anything which is impossible. I desire proof for everything.

If it were a possible thing for a man to get drunk while passing by a liquor shop, I might be induced to believe that a steamer coming from a place where yellow fever existed, could bring the disease with it. But it so happens that the man who passes by a liquor shop does not get drunk, nor does the yellow fever arise from the atmosphere of a city—a sure proof that the disease is not contagious.

No more truth can be found in the statement, that a steamer coming from the West Indies was the cause of yellow fever in Boston in the year 1693, than there is in the tale that one man is the cause of another man being drunk. If you are able to believe one statement, why not believe the other?

CONFESSION.

There is but one way for a man to become a drunkard, and besides this there is no other way. There is but one way for a man to become sick, and besides this there is no other way. There is but one way of doing right, but there are several ways of doing wrong. There is but one way to avoid sickness and drunkenness. There is but one way to be honest, but there are several ways in which a person can be dishonest. There is but one

way to become a saint, but there are several ways to become a sinner.

There is but one way to avoid yellow fever, and besides this there is no other way.

In order for men to be sober, they must avoid drinking intoxicating liquors. In order for men to enjoy good health, they must live in accordance with the laws of health. In order for men to do right they must avoid injuring themselves or others.

I might allude to many similar points that furnish food for thought, but I shall write at length upon all of these topics at some future day.

You cannot benefit truth, but the truth can benefit you, and make you free and happy. It can and will introduce you into a state of harmony, happiness and everlasting glory.

CONCLUDING REMARKS.

Reader, let me tell you once and forever, it is a disgrace to any man to be in the penitentiary for violating the laws of the land, and it is equally as disgraceful for any person to lie in bed sick for violating the laws of health. The penitentiary is the legitimate punishment of those who choose to violate the laws of the land, and sickness is the punishment provided for those who dare to violate the laws of health. One is a disobedience of law as much as the other; both are criminal, and those

who offend must quietly endure such penalties as they have accepted or chosen by the performance of the acts of which they have been guilty.

If you desire perfect health and liberty, be obedient to the laws laid down for your guidance. You may not like my bold talk, but I care very little whether you do or not. I am bound to speak and write plainly, and place truth before you as it really exists, and as I have every reason to believe it after long years of patient investigation, and this I shall do as long as I can keep my eyes open. Do not expect any other course from me, as it will be useless for you to do so.

Those who are blessed with wealth should purchase several copies of the work, and place it in the hands of those unable to purchase, and by this means accomplish a great amount of good.

CONTRIBUTIONS.

The author of this book regrets very much that his means were so limited as not to allow him to publish more than one-third of what he had written for the first volume, but he is in hopes that, by the help of his friends, they taking the same views in the present instance as the author, the second edition must come out. Should they do so, and feel like sending in contributions in order to help defray the immense expenses of the work, any small amount will be thankfully received by

the author, and those who feel like subscribing for the second edition, should send in their names and money, and thus help the work along. I expect that every reader in the country will do his duty at once, and help to extend the circulation of this valuable work.

I am, your most obedient servant,

AUGUST BUESING, Author.

HISTORY OF THE AUTHOR'S LIFE.

A sketch of all public men is something that the reading community invariably looks for and expects, and a mere glance at the previous history of Mr. Buesing will, of course, prove interesting to all familiar with his writings:

August Buesing was born in the year 1844 at Celle Hannover, in Germany, and is now, it will be seen, thirty-three years of age. It is said that from mere childhood the study of the cause, progress and cure of disease has been with him a perfect passion. Eagerly he perused every book treating upon medicine and surgery that he could obtain access to, and their perusal induced him, at the age of fourteen, to become apprenticed to a barber-surgeon—the two callings being inseparably connected in the land of his nativity. For five years he followed this profession continuously, spending nearly all of his leisure time in the peaceful pur-

suits of agriculture and horticulture, with both of which he soon became very familiar.

He was, at this time of his life, poor in purse, but wealthy, indeed, in an indomitable energy in the pursuit of learning, that knew no such word as "fail." Hence he was a persistent student, poring hour after hour over the midnight lamp in his medical pursuits, until he had laid the foundation for a life of practical usefulness.

It was not long before he visited the beautiful city of Hamburg, where he soon obtained the position of hospital steward; and there, surrounded by upwards of ten thousand patients, he received a practical knowledge of the various forms of disease—such as but few are permitted to enjoy. His previous education admirably fitted him for the position he occupied, and soon his talents, ability and skill secured him the warm, personal friendship of the leading medical men of Hamburg.

Observation and continuous reading determined him to emigrate to America, firmly believing that in this land of civil and religious freedom he could win both wealth and reputation. His surmises have proved correct. He has secured both; and for years has been a permanent resident of the beautiful State of Florida, a close and attentive student, who has let nothing of importance escape him. The dread disease of yellow fever he has analyzed thoroughly, to the astonishment of the medical faculty, who view in this close analysis the triumphs of a master mind, which labors in the great cause of humanity.

The following paragraphs I quote from the Banner of Light, published in Boston, Mass.:

AN EARNEST APPEAL FOR MEDICAL FREEDOM.

[The following comprehensive, convincing and eloquent protest against tyrannical legislation is addressed by its author—a gentleman well known in literary circles—to the members of all State legislatures before whom the "Doctors' Plot" law, "to regulate the practice of medicine and surgery" may be brought for consideration. We regret that he withholds his name, which would add great weight to his protest. That he is thoroughly familiar with the subject handled, and has viewed it in every aspect, the reader will readily perceive. He is laboring to benefit mankind in a different way, but, as a wise and sincere philanthropist, he felt alarmed at the possibility of unjust legislation, and rose from the bed of an invalid to write this vigorous appeal, which he nearly completed before he gave rest to his pen, and as soon as possible placed it in the hands of his friends to be used as they deemed best.—Ed. B. of L.]

State Legislators: You are invoked, in the name of science and humanity, to roll back the tide of progress two hundred years, and re-establish the barbarisms which disgraced our colonial history!

Freedom of opinion, freedom of conscience and freedom of action are as sacred in one intellectual sphere as another. The freedom of benevolence is as sacred as the freedom of religion, and the two are inseparably connected.

Every arbitrary government is besought, in the name of religion and the public welfare, to put down, by penal laws, the spread of heresy in religion, and to protect the emoluments of a "regular" priesthood against the rivalry of irregular non-conformist teachers of new forms of religion, and every arbitrary government responds to the demand.

Our own ancestors were deluded by this cry proceeding from an honored hierarchy, and our early history is black with the record of intolerance and persecution. We have outgrown that form of tyranny, and although a few would gladly revive it, an overwhelming majority now prohibits such legislation.

But the spirit of intolerance still survives, and is ever ready to take charge of the public welfare, animated by the same desire to protect the emoluments of the priesthood of scientific theories, which impelled the priesthood of theological dogmas in their proscriptive legislation—ostensibly for certain theories, really for personal profit, the motive is ever the same—to promote the pecuniary interests of a class against whom the public intelligence has rebelled, and who, unable to maintain themselves in fair competition against new ideas, invoke the power of the law to check the spread of novel opinions or discoveries, by punishing all who dare to teach and act upon the glowing fresh truths that are developed every year, every day, and every hour in the emancipated intellect of the nineteenth century.

The pretense that the public welfare is interested in maintaining the exclusive authority of a regularly infallible medical combination, is precisely

the same pretext which demands legal protection for any particular system of religious belief.

The pretext in either case is an insult to the intelligence of the people—an insult to your intelligence as legislators. You are impudently asked to place yourselves and your constituents under the guardianship of a gigantic medical clique, or Trades-Union combination, who (for their own profit, of course,) will do your thinking, and tell you whom you shall and whom you shall not employ to assist you in the recovery of health when assailed by disease.

Do you need their guardianship? Are you and your constituents incapable of judging for yourselves who is most successful in practice and most agreeable in the chamber of the invalid? If so, let us surrender the whole theory and practice of Republican government, and surrender to every Trades-Union combination in the country the right and power to tell us whom we shall patronize, which, of course, will be one of their own consolidated clique.

There is far more reason for applying this principle to the mechanical arts, and thus protecting the public (apparently) against cheap and flimsy goods, wares and merchandise, by establishing rich and respectable monopolies and breaking up the poor straggling mechanics, than for applying such a principle to the medical craft, which is the most gigantic Trades-Union combination which now oppresses society with its baleful organization.

That the portion of the medical profession which calls itself "regular," is nothing more in its social relations than the gigantic Trades-Union combination for pecuniary objects, hostile to the

welfare of the society and incalculably deleterious in its influence on its members and on the public mind, is a proposition which I affirm from a most intimate and thorough knowledge of its truth, based on the observations of a lifetime already long, in the course of which I have had every opportunity as a physician, and as a medical professor familiarly acquainted with all parties in a confused and discordant profession, to be cognizant of their secret animus, and profoundly disgusted with their professional discords, their infidelity to truth and their disregard of the public welfare.

Trades-Unionism is the true character of the American medical association, and of every "regular" old-school state and county society. They are not combinations to advance medical science, for no one who happens to have mastered methods of practice unknown to the Association essentially different from their methods, could bring any discovery or demonstration before them without being insulted or rejected without a hearing. They laugh at demonstration, either before committees or in hospitals or at the bedside, and ridicule the statistics which they will not seek. But they are unanimous with a hungry zeal in driving all men and women out of the field of legislation or personal hostility who do not belong to their clique. And these demoralizing principles are perpetuated in the profession by the action of their schools, re-enforced by the natural depravity and selfishness of mankind. To legislate in favor of this huge clique would be as injurious and demoralizing as to legislate to promote the establishment of religious corporations to hold whole counties in mortmain.

Not that physicians or professors, as a class, are more selfish by nature than other men, for they are, strictly speaking, not selections of the fittest, but simply average specimens of our population, as any one may observe who inspects a medical class. I have known many liberal-minded physicians, but as a class of men, "regular" physicians (whatever their personal character before they enter a medical college), are precisely like the members of any ministerial order who, after passing through theological universities, are nearly all stamped with the same mark, all filled with the same bigotry, animated by the same *esprit du corps*, convinced of the infallibility of their profession, utterly impregnable to any argument, and utterly contemptuous toward any fact which is not in harmony with their orthodoxy. The deadly power of an immense organization is so great, that few medical students are able to resist it, even if they had the will.

The "regular" medical schools of America inherit their ethics and philosophy from the ante-revolutionary period of British colleges of medicine, and take a pride in the fact that they have never been, in the slightest degree, Americanized, but have preserved, with "regular" fidelity, their intimate sympathy with their European contemporaries and predecessors, bowing with orthodox devotion before every discovery, and every sciolism too, emanating from London and Paris, while they turn a cold shoulder to progress and discovery in their own country, unless it emanates from the highest ranks of the "regular" medical aristocracy.

If the "regular" medical profession had been

an honorably patriotic and benevolent organization, if it had always punished or disgraced quackery in its own ranks, if it had always sought the truth from every source, welcomed every new discovery, and kept itself in advance of the public intelligence, or even kept up with the enlightened public opinion, it might have some claims to be recognized not as the monopolist of the healing art, (for that is a position which no honest Republican government can give to any class of men), but as a trustworthy adviser in reference to any medical legislation not affecting its own pecuniary interests.

But none of these suppositions are true. The organization is not patriotic or benevolent in its professional action as an organized body, and it cares nothing whatever for quackery in its own ranks; it is intensely opposed to all rapid progress in the healing art; it is bitterly hostile to all practitioners and all systems of practice which show, by fair statistics, any better results than the "regular" Trades-Union clique, and the authenticity of such cures or statistics only intensifies the jealousy and hatred with which they are regarded.

As a bigoted minister would turn aside with contempt from a picture of social harmony, intelligence, prosperity and virtue under the auspices of another church, and denounce it as a scene of heresy odious to God and fitting the community for eternal damnation, so does the intensely "regular" medical bigot turn aside with disgust and scorn from the spectacle of the successful treatment of epidemics by practitioners who do not wear the "regular" collar, and carefully avoid seeing the patients, or inquiring in their successful

restoration; still more fiercely does he assail the statistics of new systems of medicine, as creedists assail the records of impartial history, while with inquisitive jealousy he seeks to know if any brother of his clique adopts the successful remedies of the new school, or consults at the bedside with men who are more successful than himself in practice, and thereby learns to do his duty to his patients. These are the unpardonable offences of "regular" bigotry. To take one step in advance of his colleagues of the medical Trades-Union—to exhibit gentlemanly or Christian courtesy towards professional rivals who are more successful or better taught than himself—are unpardonable offences.

He who thinks his duty to his patients paramount over his duty to the Medical Trades-Union, and who is willing to save their lives by any system not known to the college in which he was taught and the clique in which he moves, is a dishonored criminal in the eyes of the Trades-Union, and his expulsion is sure when complaint is made.

But if he adheres faithfully to his clique, and allows forty-five out of fifty patients to die of an epidemic—while some independent practitioner, his next neighbor, cures forty-five out of fifty—and takes care to adhere to his own deadly system and sneer at the success of methods of which he knows nothing, and will not learn anything. he is in good odor with his society, and is eagerly clamorous for medical legislation to protect him in his deadly practice against an intelligent competition which has won the public favor in spite of the loud outcry of his clique against "quackery," which the intelligent community regard

precisely as they do the priest's outcry against heresy.

This "quackery" of one generation is the science of the next, for all the power of a clique cannot, in this country, resist the force of public opinion which propels the profession, in spite of its steady resistance and loud outcries. The lancet once reigned in all the schools with the authority of the sceptre of Jove, but medical independents of every class made war upon it, while they were denounced as quacks for the innovation, and they have driven this barbarous sciolism so thoroughly beyond the pale of professional respectability, that the learned head of antiquated medical orthodoxy, Prof. Gross, of Philadelphia, bemoaned its fate at a late National Medical Association, and spoke of bleeding as one of the "lost arts," which physicians dare not revive, and could not if they would.

Would this grand scientific revolution have been effected if every state in our Union had armed the champions of the lancet with power to fine and imprison their professional rivals?

Another great revolution has been effected in the introduction of anesthesia, against bigoted opposition. The performance of painful surgical operations at Paris and in London by eminent surgeons, while the patients were made unconscious by mesmerism, would have been sufficient in a truly benevolent profession to have introduced mesmeric anesthesia in every hospital and in every village in the civilized world. The authority of Elliotson of London, and of Cloquet of Paris, should have been sufficient, even without the brilliant experience of Dr. Esdaile, who, in reporting hundreds of cases of mesmeric practice

offered to show the "superiority of mesmerism over all drugs whatever as a means of inducing insensibility to pain."

All this triumphant success, heralded as it was in the pages of the Zoist at London, only inflamed the hostility of the Trades-Union. Elliotson was overpowered by professional hostility, and mesmerism, the safest and most pleasant of all remedial agencies, has been kept down in practice by the organized hostility of the medical Trades-Union, which extends through all civilized nations.

Millions have died who might have been relieved by this genial agency, and thousands have suffered the exquisite tortures of the surgeon's knife, who might have been saved from pain by mesmerism, but "regular" bigotry forbade it, and now this organized bigotry comes before the Legislatures of the land and asks the representatives of a free people to become *particeps criminis* in this great crime against humanity, by arming the bigots with legal power to crush the men and women who have been struggling so many years to humanize and liberalize the healing art.

It is true that anesthesia, not by by mesmerism, which is always safe, but by deadly narcotic drugs, which are always dangerous, has, at last, triumphed over professional hostility, and established itself everywhere. But he who first discovered and introduced it, Dr. Horace Wells, was baffled by professional bigotry in Boston, and driven off in dishonor to end his life by suicide.

Shall we legislate for the protection of the discoverer, the benefactor of society, or for the protection of the bigot against competition, that he

may more successfully trample on the honor and the life of a Wells or a Mesmer, and drive from their honored positions such men as Elliotson and Esdaile?

Shall we legislate to strengthen the medical oligarchy which resists the demands of an enlightened public opinion, or leave "the race to the swift and the battle to the strong," that genius and benevolence may secure their just rewards from the public, and the physician who advances beyond his fellows may be rewarded by public patronage, instead of being crushed by a merciless clique, like that which persecuted Harvey and that which broke down Elliotson.

Such has been the influence of this medical combination, that few of the present generation have any idea of the immense remedial power of mesmerism, the greatest addition to our healing resources in the present century. Mesmerism was made unfashionable, and even the learned Agassiz was ashamed to mention the fact that he himself was a good mesmeric subject, and had been thoroughly mesmerized by the Reverend C. H. Townsend, as was described in Agassiz's letter at the time it occurred.

It is in your power as legislators to assist in the progress of true science, or to help the triumph of quackery. But which is science and which is quackery? Was it Harvey standing alone and ridiculed as a humbug, or the Trades-Union combination, which stood in firm array against him? Was it Mesmer and Elliotson, or the legion of selfish pretenders who stood in battle array in every college and hospital with the same tumultuous gabble of quackery as in the days of Harvey? Was it Horace Wells, or the Boston doctors who

discredited and broke him down? Was it Hahneman, who added a grand and wonderful discovery to the healing art which has established itself in every civilized nation, although the Trades-Union has everywhere invoked the power of government to arrest its progress, or was it the medical mob which yelled out quack! quack! and hunted down every man who adopted the new doctrine, while studiously remaining ignorant, and teaching their pupils to continue ignorant of the new system, declaring in the face of overwhelming statistics (like Oliver Wendell Holmes) "I ignore it all"? Would they have dared to ignore any development of science and boast of their ignorance if they had not felt themselves sustained in their grand conspiracy against truth by the arm of legislative power, which they now invoke against rivals, most of whom have few of the advantages they enjoy, and are compelled, like David, to rely upon a sling and the favor which Divine Providence may extend to the cause of rightcousness and benevolence.

Which is quackery? Was it poor Galileo, or was it the University of Padua, backed by the entire Catholic Church? The question is the same to-day—is it the poor but enlightened one, or the powerful many, who are organized in a solid body to resist improvement?

All great and valuable discoveries are at first poor orphan foundlings. The temple of science is a den of money-changers, and its gates are closed against them. They may starve, freeze, or perish in darkness, but Regularism has no compassion. It is the outsiders who do not enter amid the learned mob that take up and nurse these found-

lings of science and philosophy, until they have grown powerful enough to assert their rights.

In every age the best ideas, the greatest improvement wander in the outer darkness while the high priests close the doors against them, and outside heretics nurse them.

As it was with Blasco de Garay, Solomon de Caus, and John Fitch in the development of steam navigation, so has it ever been in the development of medical science—the bold pioneer is the sufferer.

The arbitrary and pampered authorities of a too-well-disciplined profession have no sympathy with progress. As was well said by the famous Dr. James Johnson of the Medico-Chirurgical Review, "there is a halo of prejudice and pride surrounding every corporation, and especially the College of Physicians, which completely distorts the vision of those within that halo," and hence they ignore all brilliance but their own. A man who, like the famous Dr. Thomas Young, can look into Nature beyond the penetration of a Royal Society, may meet the fate of Young in having his ideas ignored until they are re-discovered in another generation.

At the present time, as throughout this century, the best ideas in practical and philosophical medicine are the outside orphans nursed by the outside Independents, bravely resisting the Trades-Union power (assisted by special legislation and the influence of fashion), which are growing and strengthening for the coming time in which they shall vanquish the enormous quackeries of Regularism.

I would mention as one orphan which has grown up, the rational restorative treatment of consumption which, in my younger days, was invariably

fatal—death being always accelerated by the legal and regular quackery of bleeding, tartar emetic, low diet and confinement. The first medical writer who taught the restorative treatment lost caste with his profession for speaking of the curability of consumption, and his memory has faded out, but the restorative treatment is to-day the recognized system.

There are three live and vigorous orphans at this time nourished and supported by the Independents, which will soon be able to break down the doors that are barred against them.

I refer to pneumatic treatment, electric treatment and cancer treatment. Withhold your special legislation, and you will soon see them triumph. As hydropathy, nursed by the German peasant, Preissnitz, has triumphed over the Trades-Union in both continents, so will these three grand improvements, ignored and neglected except by the Independents, assert their rank and power.

Does one physician in a thousand, of the regular Trades-Union, understand the application of electricity? Does one in five thousand know anything of the power of pneumatic treatment, which like electricity, has demonstrated its value in nearly all possible forms of disease.

Does one of fifty thousand of the Trades-Union know how to cure a cancer? If he does, it is sufficient evidence at headquarters that he should be styled a quack, for he knows more than his professors! We have seen a member of the family of the Hon. David A. Wells slowly dying of this terrible disease, the leaders of the medical profession considering it impossible to afford relief; and yet there are perhaps five hundred edu-

cated physicians in this land who know how to treat it successfully, but not one of them wears the collar which is marked "regular," and there are at least a score of very limited education, who yet know how to cure cancers, though they do not understand how to write the English language.

I have not named one-twentieth part of the remedial measures, new medicines and medical discoveries, which all over this country are being prepared to bless humanity and supersede existing quackeries. The Eclectics have thirty or forty invaluable remedies, of which the regular colleges have known little or nothing, and more than thirty or forty successful methods of treating disease, unknown to the old-school professors. The whole *materia medica* of homeopathy is unknown to the old school, and is practically more extensive than theirs, requiring a much longer study. The hobby (though not avowed) of these fossilized skeptics is the limitation of knowledge—the reduction of Nature's boundless resources to a convenient handful for a routine doctor, as Sir Ashley Cooper boasted that he could practice medicine successfully with half-a-dozen remedies. But the hobby of the Independents is the increase of knowledge—the enlargement of our resources; hence the great majority of our valuable resources consists of articles which the old school has either proscribed or neglected; every "regular" medical college being a den of professional ignorance, proud of its anatomy, chemistry and pathology, but utterly poverty-stricken in its healing resources, and, consequently, skeptical as to the possibility of any great success in overcoming disease.

As poverty is jealous of wealth, so these meagre

schools of medicine are bitterly jealous and hostile against competitors of ampler resources. A robust medical professor in a Western medical college declared, in a public lecture, that he and his medical party thought that all homeopaths ought to be confined in the penitentiary.

You are asked to legislate against this scientific progress, and in favor of that species of quackery which rejoices in willful and sullen ignorance, makes war upon our medical benefactors, and has been especially hostile to the beneficent entrance of women into the profession.

Was not that treatment which hurried every consumptive to his grave a system of gloomy quackery? Was not the treatment of cholera during the past forty years very largely a fatal quackery? Was not the bleeding and salivating practice, which has lately been overthrown, a fearful, bloody, poisonous quackery? And is not the cancer treatment, which knows nothing but to use the knife and wait the re-appearance of the disease in a more aggravated condition, a loathsome quackery in high places contrasted with a successful practice which the Trades-Union colleges ostracise, asking your aid by law to resist its progress, and drive the poor victims, dying of cancer, away from hope of relief, to death by the assistance of the surgeon's knife?

You are asked to undo the work accomplished by our fathers for the vindication of the right of all to "life, liberty, and the pursuit of happiness," and to overturn the foundations of liberty sealed by thier blood. The inalienable right to "liberty and the pursuit of happiness" which you are asked to assail, is the right to conduct our lives by

our own judgment in all matters whatever, free from governmental interference, until we violate the rights of others. If we have not this individual sovereignty we are not free—we do not live in a republic.

The government which tells me what I shall believe or what minister I shall sustain, is a despotism, no matter what it may be called, and equally despotic is a government which tells me what I shall believe about the human constitution, its diseases and the art of healing them, or whom I shall ask to help me in the hour of sickness and danger. That is a right which no republic can abridge, for when it does it ceases to be a republic; it is a despotism in fact, whatever may be its form, and the citizen whose rights are thus trampled on, would be right, in the eyes of God and man, in defying the power of any such law and resisting it to the death. He would die as a martyr to vindicate the inalienable rights of man.

The officer of a pseudo-commonwealth who attempts to enforce such a law may and should be resisted, for he is assuming a power which no legislature can rightly confer; he is himself a criminal, and if he should destroy life in his attempt he would be morally a murderer—the homicide being so much more odious because committed in the attempt to enforce a species of slavery.

Never, while the National Constitution guarantees a republican form of government to each state, can the citizens of any state be expected to submit tamely to the destruction of their inalienable rights. The Constitution of the United States, in guaranteeing to every state a republican form of government, certainly prohibits the establish-

ment of any privileged class who alone can engage in certain occupations, or license all others to do the same by their permission, and who alone can enforce their contracts and obtain compensation for their labor.

If state legislatures can do these things at all, they can legislate any class they please out of existence, or drive them from the state. They can deprive the Quaker of the right of collecting debts because he will not bear arms; they can deprive the Jew of his right of payment for service or goods, as a penalty for not observing the Sunday laws, or they could make equally preposterous laws against old bachelors and old maids, or against any who have not studied or will not study the Westminster catechism. But the fact is, the state has no right to prescribe to its citizens that they shall study or believe any book whatever, or any science whatever, and, still more it has no right to prescribe, as a penalty for failure, that they shall be fined or lose their right to collect their debts, which is a mild form of outlawry, as much against the spirit of our institutions as a bill of attainder, which is specifically prohibited.

No state (says the Federal Constitution) "shall pass any law impairing the obligation of contracts," nor "deny to any person within its jurisdiction the equal protection of the laws"; "excessive bail shall not be required, nor excessive fines imposed; nor cruel and unusual punishments inflicted."

These classes, without reference to others of similar tendency, emphatically forbid this medical Trades-Union legislation to violate contracts made with independent practitioners of medicine—to

deprive that most respectable and useful class of citizens of "the equal protection of the laws," and impose "excessive fines" and "cruel and unusual punishments," not for any crime whatever, but for obeying the Divine injunctions, which require us, when we can, to heal the sick by all the means in our power, and which promise to all who love the Lord and obey his word great gifts and powers of healing without any medical study or collegiate license.

Is it possible that any sane man could think of making it a crime to obey this higher law? As well might we make it a crime for a mother to give Nature's nourishment to her babe, in order that some factory of artificial milk or baby-food might have a monopoly, as to make it a crime for the born healer (like the great religious leaders in Catholic and Protestant churches from Elijah and Elisha to Luther and the Catholic saints, or like Greatrakes and Sweet,) to exercise his godlike power of beneficence—the flow of Divine love through human channels. When you legislate against this, you not only shock all common sense and humanity, but you make a war upon that religious liberty which our fathers fought to establish and for which their descendants are willing to fight again, whether they encounter a priest or a doctor on the war-path.

American freemen have secured their personal rights, not only in the Federal constitution, but in every state constitution, by supreme laws of similar import. For instance: The constitution of Illinois, adopted in 1848, guaranteed certain inherent and indefeasible rights, among which are those of enjoying and defending life and liberty, and of acquiring, possessing and protecting prop-

erty and reputation, and of pursuing their own happiness." No restrictive law against any class of practitioners could exist under such a constitution.

The Constitution of Massachusetts, also, in Article 2d, guarantees against any injury in "person, liberty or estate," for any exercise of religious freedom, and of course for any exercise of the Divine gift of healing as commanded to all Christians who possess it. In Article 6 it denies to every "man corporation or association of men, particular and exclusive privileges distinct from those of the community." Article 7 declares that government is "for the common good, and not for the profit, honor or private interest of any one man, family or class of men." Article 24 condemns laws which punish actions done before such laws existed, and therefore forbids such legislation as would inflict injury or punishment on men who, in time of freedom, have adopted the medical profession as they deemed best, and invested all their capital and their life's labor in their practice, the interruption of which would be their total ruin—effected not for the public good, but to promote the "private interest" of a class of men who are forbidden by the constitution to obtain such an advantage by legislation, or any "particular and exclusive privileges."

But it may be said the proposed law deprives the citizen of no right of choice, it only prohibits certain persons now practicing medicine from continuing to do so because the "regular" societies wish to get rid of their competition, and the state is willing to take sides in a matter of professional rivalry to help one of the parties.

This is but a subterfuge. If I and my friends desire to employ a Swedenborgian or Universalist minister, I am just as effectually deprived of my right by a law to prohibit them from officiating as if the law had been aimed at myself. The object of the law in this case is simply to prevent the citizens of any state into whose code of enactments it may be introduced from exercising the freedom they have heretofore enjoyed (under the supposition that they were living in a Republic), of employing the services of physicians in whom they have confidence. It is really an assault upon the vested rights of every citizen, solely for the purpose of establishing an odious medical monopoly, and the fines which are to be inflicted ought to be inflicted upon the patron who employs and pays, as well as the physician who serves.

If a member of any legislature should be attacked by that fatal disease, cancer, he would be under such a law deprived of all hope of recovery unless he could find some one to relieve him who could not be driven out of the field by the administration of the law, administered as it would be by men anxious to perfect their monopoly and crush all competition.

Under such a law there would be a sudden and lamentable diminution in the resources of the healing art; for it is no secret that in addition to the diversified medical resources of the Independents, which are unknown and unused in the fossil schools, there is a vast amount of healing power in the human constitution, the application of which requires no profound study of medicine. The triumphs of Mesmerism and of Mesmeric Hospitals are amply recorded in works of unques-

tionable reliability. The mesmeric healers, who have a natural vocation to the curative art, become a proscribed class under the law, and benevolence becomes a crime. Against such laws rebellion is a duty, for they are null and void under the Divine law, and under every Republican constitution.

But there is something more than this. Religion in its purest form and highest manifestations is a fountain of healing power. The promise of Christ that his faithful followers should do what he did in the healing of disease, has been true throughout the centuries. Wherever vital piety has been glowing with the warmth of the apostolic age, healing power has been present in the church. It would extend these remarks too far to quote the multitudinous evidences of this great truth—the constant evidence ever in the world of the power of God and his angels dwelling among his faithful worshippers.

The truly pious soul, ever attended by good angels and the holy spirit, is a moral and physical blessing wherever that soul may be present, diffusing love and righteousness, healing the infirm soul and curing the infirm body—sometimes by prayer—sometimes by the simple ministrations of the hands and the eyes.

And all this overflow of Divine love, this practical Christianity, this introduction of the kingdom of heaven, is to be made unlawful by human statutes in order that the mercenary pursuits of pill-venders may prosper, and Mammon grow great while the Divine power is placed under an interdict.

If there can be any more anti-republican, mercenary and impious scheme than this devised, what

can it be? The good woman whose nursing, prayers, and ministrations have raised your wife from death to life, may be robbed of her all and turned into the streets a pauper, while her property goes to the benefit of the scoundrel, whom it would be flattery to call a thief, who has been base enough to bring suit against her.

Are the sovereign states of this nation to be made parties to this vile business, and offer these rewards for a form of scoundrelism far below the level of highway robbery?

Pitiable, indeed, must have been the malignity of a mind that could have invented such legislation as this, and, conscious of the baseness of the penalty proposed, could have sought the slums to find one base enough to enforce such a law by offering these premiums for such villainy—as, for instance, is provided for in Section 8 of the law just defeated in Massachusetts, and in Section 8 of the statute now unhappily in force in New Hampshire. Shame, where is thy blush? Not on the cheeks of the champions of the Medical Trades-Union who devise such laws—laws against which humanity and decency revolt—which must enlist in their enforcement the most abandoned wretches in society.

But surely all this discussion is needless if we are living in a republic where all men have equal rights. If the right to earn a livelihood in any honest, well-meaning way is self-evident, and the right to deal in all our business with whom we please, without the interference of governments, police or soldiers is equally self-evident, what need is there to discuss for one moment these pragmatic and tyrannical schemes to regulate

public opinion and practice in reference to healing?

They are all of the same pestilent brood of despotic heresies which we supposed was buried on the 4th of July, 1776: and if they are now to be exhumed from their foul graves to stand at the head of the second century of the Republic, it will become a curious question how far we have degenerated from our Revolutionary sires, and whether the Republic may not, after all, prove a failure, since we have so soon forgotten the fundamental principles of liberty.

What pretext can there be for such a tyrannical law, which is not equally good for the regulation of other crafts as well as the medical? Do we not need protection against botch carpenters and builders, humbug architects, tricky butchers, blundering speculators, bankers and merchants, ignorant of financial laws, who are continually sinking millions of their victims' money in bankruptcy, humbug engineers, without education, who build worthless bridges, and explode sound boilers, half-educated legislators who understand neither political economy nor the rights of man, inexperienced ship and steamboat captains, and the host of incompetents whose shortcomings go so far toward making up the sum total of human misery? If the world is to be regulated by the wisdom of a Legislature, its sessions should be perpetual, and every man and woman should be put through an apprenticeship before they can earn a living at anything, and should then be examined by a committee of a Trades-Union interested to keep them out of employment as long as possible. It is strange that we have to discuss these seventeenth century notions to-day in this

enlightened nation at the demand of a medical clique, not the leading or best educated members of the profession, for they do not depend on law, but a lower grade of doctors who want its help against a competition too strong for their limited abilities.

Let us now consider the origin and nature of the proposed law. If the people, considering themselves victimized by frauds, had petitioned for some such protection against fraudulent medical impostors, there would be some plausibility in the claim that medical practitioners, as a class of suspected felons, should be put under governmental surveillance, and all the vigilance of French police, gendarmerie and passports brought into play.

But this is not the fact. The employers of Independent practitioners are not a dissatisfied class, complaining of imposture and asking protection. The trouble is just the reverse—they are too well satisfied, and every day they tell their satisfaction to some one who has been victimized by regular quackery and tell him where to find relief—tell him of some clairvoyant, some spiritual doctor, some magnetic healer, some eclectic, some homeopath, some hydropath, some electrician, some pneumatic practitioner, some gymnastic curer, some Turkish bather, who has vanquished with magical celerity diseases that have baffled regulars and emptied their poor victim's purse.

This is the difficulty—"hence these tears"—these frantic appeals for help. It is a sad thing for graduates with two square feet of diploma parchment to have the man whom, after a year's attendance, they have given up to die, consult a clairvoyant and recover in a month—or get a few

phials of the well-known "Vegetable Pulmonary Balsam," and recover health—a thing which has happened with distressing frequency.

If we appeal to the people to learn who have been imposed upon—if any legislature will appoint a commission to investigate this subject as thoroughly as the labor question has been investigated, and collect statistics as they have been collected in vital and mortuary matters—the result will be more alarming to the Trades-Union combination than anything that has ever happened. It would show that under regular practice the expenses are great, the recoveries slow, the percentage of mortality large, and the satisfaction small—not only patients themselves being skeptical as to its success, but the practitioners also being profoundly skeptical as to their own power to combat disease—skeptical as to the value of medicines and the value of their own services, and inclined to believe all other practitioners humbugs, mainly because many of them know themselves to be such, and believe, like Dr. Jennings, that their medicines are of little value, although they have not the honest courage like him, to substitute bread pills and colored powders, and confess the fact.

As "conscience makes cowards of us all," so has the medical conscience, which is skepticism or a consciousness of its own incompetence, pervaded and paralyzed the "regular" organization, which everywhere is sending forth young men without faith or hope to encounter disease with meagre resources.

The very den of this miasma is a bigoted and "regular" medical college which ridicules the

success achieved by Independents, and teaches its pupils to laugh at statistics! Harvard College Medical School is helpless, dotted and rotten with internal skepticism. The skeptical teachings of Prof. Clark, however, are hardly as discouraging as the witty confession of Professor Holmes that, if all the medicines were thrown into the sea, it would be worse for the fishes but better for mankind.

It is many years since the highest authority of Regularism surrendered their cause at the bar of public opinion. Dr. Forbes, of the British and Foreign Medical Review, manfully faced the statistics of homeopathy which displayed the superior success of the disciples of Hahneman, and taking as his postulate that homeopathy was worthless or nothing at all, drew the fair and honest inference that allopathy too was a failure. There was nothing remarkable in the inference but the courage and honesty of Dr. Forbes in publishing it to the world.

Further discussion of the validity of the claims of Regularism to dominate over the people would be entirely useless, for intelligent people everywhere are profoundly skeptical as to medical science. An insurance company in the city of New York, finding fewer deaths among its patrons who adopted the homeopathic system, offered life insurance on much better terms to all who were willing to use the homeopathic practice, following in this matter the results of their statistics.

Such statistics as these the public welfare does require, and their collection would be a most beneficent and legitimate action of the legislature, and

is indeed an indispensable preliminary to all enlightened legislation on this subject.

I ask, therefore, in behalf of the Independent practitioners of the country, the appointment by its legislature of an honorable medical statistical bureau in each state, composed of persons of capacity for research and impartiality, not belonging to the medical profession or in any way interested in it by business or family ties, who shall register and publish, as far as possible, the medical practice of said State—first recording every death, the nature and duration of the disease, the name of the attending physician and his mode of practice; secondly, if found possible, to record all cases of disease, the time lost to the patients, the recoveries and deaths, with the name and practice of the physician.

From such a record the people may learn who are quacks or pretenders to skill, and who it is that can relieve a patient most quickly, safely and satisfactorily. I ask this, feeling, like all others, that if I call in a physician for myself or my family, I would like to know the true record of his success. The Independent practitioners as unanimously and earnestly desire this test as their opponents dread it.

With all their boastful confidence and assumption, the allopathic practitioners generally would feel an interior and shuddering dread of the results, and would protest loudly against the degradation of weighing themselves and their rivals in the same scales of blind, impartial justice. It is doubtful whether one allopathic physician in ten would dare face this ordeal, or would make any reports if not compelled by law. Skepticism and a dread of free investigation are the

characteristics of the Trades-Union, while cheerfulness, confidence, a conviction of their own superiority and a readiness to meet any practical test, are the characteristics of Independents generally of every class.

The homeopath generally has more confidence than the allopath, and courts comparisons. The eclectic is perhaps still more confident. The electrician, the pneumatic practitioner, the cancer-curer and the clairvoyant would hold a jubilee if you would give them the opportunity, by a legislative commission or bureau, of appealing to the stern arbitrament of authentic facts, and refuting the cloud of slanders uttered by their opponents.

It is to preclude all such investigations, to disgrace their rivals and blindfold the public, that the bill for a monopoly, the violation of equal rights, is urged upon your attention. But we cannot believe that a legislature of any state (if it fairly represents the people) will unsheathe the sword of arbitrary power to settle by brute force a question of justice and benevolence, which can be settled only by fair statistics. You cannot honorably vote to exclude all evidence before you legislate in answer to the selfish demands of a clique. Let us, then, have light—the light of science, which is systemized facts, which you can obtain by the appointment of a commission.

We ask, therefore, in place of the tyrannical legislation proposed in behalf of the medical Trades-Union, which would rob every citizen of one of his inalienable rights, the appointment of a commission of non-medical men and women of high standing for intelligence and integrity, to ascertain and report every six months the deaths

occurring in the state, with the nature of the diseases and the names and styles of practice of the attending physicians, with authority, also, to investigate and report wherever practicable the amount of sickness in any population, the time lost thereby, and the number of recoveries and deaths, with the names of the physicians concerned.

We ask, also, that the statute be so framed as to compel a fair investigation—compel every physician to make an honest report when called on, and not permit those who are conscious of practical inferiority to retreat behind their dignity or their Trades-Union rules, and suppress the facts.

In conclusion, we would respectfully suggest that when full statistical results shall have been thus obtained, and the value or superiority of any method of practice definitely established by unanswerable statistics to the satisfaction of all impartial persons, it would be highly proper that all institutions authorized to confer a medical diploma should be required to give thorough instructions in that method of treatment, appointing for that purpose a professor or professors nominated by the practitioners who follow the successful method.

It is self-evident that, by such a law, we should immensely enhance the respectability and usefulness of the medical profession, giving them a broad instead of a narrow education, and cleaving in two the ancient glaciers of eighteenth century bigotry, which now surround the fossil schools, and exclude the sunlight of modern progress.

PETITION FOR A MEDICAL COMMISSION.

To————————

The undersigned, petitioning your honorable body, respectfully ask the establishment of a commission composed of men and women of high standing, integrity and intelligence, not connected in any way with the medical profession, or medical societies, or business, authorized to collect exact and reliable statistics of all the deaths occurring in this state, the diseases or causes of said deaths, the names of the physicians and systems practice followed by them, and the length of time of the diseases, and the treatment thereof, and to report the same semi-annually. Also, so far as may be practicable, to report for any population in the state the number of cases of disease, with the duration, treatment and result of the same, the time lost by the patients, with the names of the physicians and their schools of practice, believing, as we do, that such a commission would result in the increase of medical knowledge, and the diminution of medical fraud and quackery.

JUSTICE.

NATURE'S LAWS.

HAS NATURE PROVIDED REMEDIES FOR DISEASE AT ALL?

I take the ground that Nature has not provided remedies for diseases at all. She has provided only penalties, but no remedies.

Diseases are the consequence of a departure from physiological laws.

There is no cure but obedience. The language of Nature is not, If wrong is done, take a dose of oil, and prevent evil? oh, no! but the language of Nature is, If wrong is done, evil must certainly follow.

Have you ever stopped long enough to consider the character and nature of sin, and of what it really consists; or do you not think it worth your while to make any enquiries about it? Have you ever considered or thought of the consequences that invariably follow sin, or imagined that these consequences could be set aside by the use of medicines or drugs?

These consequences are invariable results, and the moment a sin is committed against health the results very naturally follow.

If you were really acquainted with the subject, and were well versed in the law, you would freely admit that law consists of punishable or unchange-

able results. It might be well for us to ask the question right here,

What is law?

You attach fire to straw and it burns. That is one law, and would you even pretend to assert that medicine could change the ashes into straw again? Never could drug medicine restore that straw after being burned.

In this instance the use of drug medicine would simply be what? An exhibition of fraud.

The Creator has not been so inconsistent as to ordain penalties to secure obedience to his laws, and then provide remedies to do away with the penalties.

According to the teachings of all drug-medical systems, Nature has provided remedies for diseases in the things outside of the living organism, in the things which are incompatible with its normal functions, and destructive to all of its tissues —in poisons. If this be true, Nature has very foolishly gotten into an internecine war with herself.

My faith is in the wisdom of Nature; hence when Nature's teachings conflict with the theories of men, I must hold fast to the former.

The world's redemption from diseases, doctors and drugs, depends on a practical recognition of the doctrine that Nature's laws cannot be violated with impunity; that penalties will not be remitted; that Nature has not provided remedies; that, if wrong is done, evil consequences will follow; that every poisonous drug, and every unphysiological habit, and every unhealthful act, will make its injurious mark irreparably and forever; that our life, our strength, our health will be measured exactly by our observance of organic laws.

This, I repeat—and I would do so with emphasis—is the doctrine of the world's physiological salvation. It is the true gospel of health on earth and good deeds among men.

Sickness is the punishment for being disobedient to Nature's laws. Health is the reward for obedience to Nature's laws. If this were not so, the disobeyers were as well off then as the men who strictly obeyed the laws; there would be no reward and there could be no punishment.

Teach men that Nature has made no provision to destroy or nullify her own statutes; that health or disease will be according to obedience or disobedience, and they will have a motive as strong as love of pleasure or aversion to pain, an influence as potent as the love of life or the fear of death, to act in all the relations of their existence in strict reference to "temperance, righteousness and judgment to come."

But the contrary doctrine is taught now-a-days. They teach them that Nature's laws can be broken at pleasure, and then mended again when convenient. Is it a wonder why so many are sick; is it a wonder why so many crimes are daily committed? Is it not an incentive to encourage others to commit sin. The old theories taught by theologians that prayer is a remedy for sin, are false.

The old theories taught by physicians that Nature's laws can be broken at pleasure and mended again when convenient, are false and without the least truth attached to them. But without this theory their business crumbles to decay and becomes absolutely nothing.

And the community rather believes in the false theories than they do in the true ones, because they find immediate advantage or enjoyment in so do-

ing, and then, when the consequences have become very grievous, they can resort to remedies to restore them to their former estate, and they will do what? Dr. R. T. Trall says, Why? Just what the majority of the people, led on by their medical advisers, are doing all over the civilized world—living in utter recklessness of Nature's laws, incurring all manner of diseases, and continually employing the doctors to dose the rebellious vis medicatrix, and drug away the penalties.

I only allude to these old theories to prove that they are not reliable, as well as to show that it is necessary for man to study his one good for himself.

I also allude to these old theories in order to prove that every one must take care that he does not commit sin, and that he must avoid one and all that proves to the great injury to his health; or he may find, by sad experience, that the remedy which has been spoken of, might prove worthless.

It would, therefore, be safer not to commit sin in the first place, for, by choosing to commit sin, you cannot well avoid accepting all of the consequences that naturally follow.

I must here manifest one important fact which must not be forgotten, and that is that all the prayers in the world can never release the consequences of guilt.

Have you ever stopped long enough to consider the character and nature of sin, and of what it really consists; or do you not think it worth your while to make any enquiries about it?

Have you ever considered or thought of the consequences that invariably follow sin; or imagined that these consequences could be set aside by the use of prayer, or by the use of medicine?

If you have done anything contrary to law, does the law demand, if you have committed trespass or murder, that you must pray in order to get restored of not being guilty of such deeds; you suppose that prayer could make you to be no sinner? There is no medicine that can restore you the health which has been once lost.

Do you believe that prayer will release you from the stains of guilt? It never can.

Dr. R. T. Trall says, "Our system is accused of being one ideaism."

It is the farthest from it. The charge applies with a thousand fold more propriety to the system it opposes. Our system employs remedial agents, everything in the universe which has normal relations to the living organism.

It rejects only that which is abnormal. Whatsoever things Nature can use under these circumstances, we prescribe; whatever Nature must resist, we proscribe.

Our materia medica comprehends all agencies, materials and influences, which are useful, usable, healthful, normal, hygienic and physiological.

The materia medica of the drug system is made up of materials, agencies and influences—bleeding, blistering, drugs, &c., which are injurious, non-usable, antagonistic, toxicological, pathological. It does, indeed, contain a list of some two thousand medicines, but as each happens to be poison, its single idea of cure is correctly represented by the term, poisonopathy. Does one-ideaism consist in supplying the body, in its diseased state, with all favorable conditions and circumstances, or in simply poisoning it because it is sick?

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